

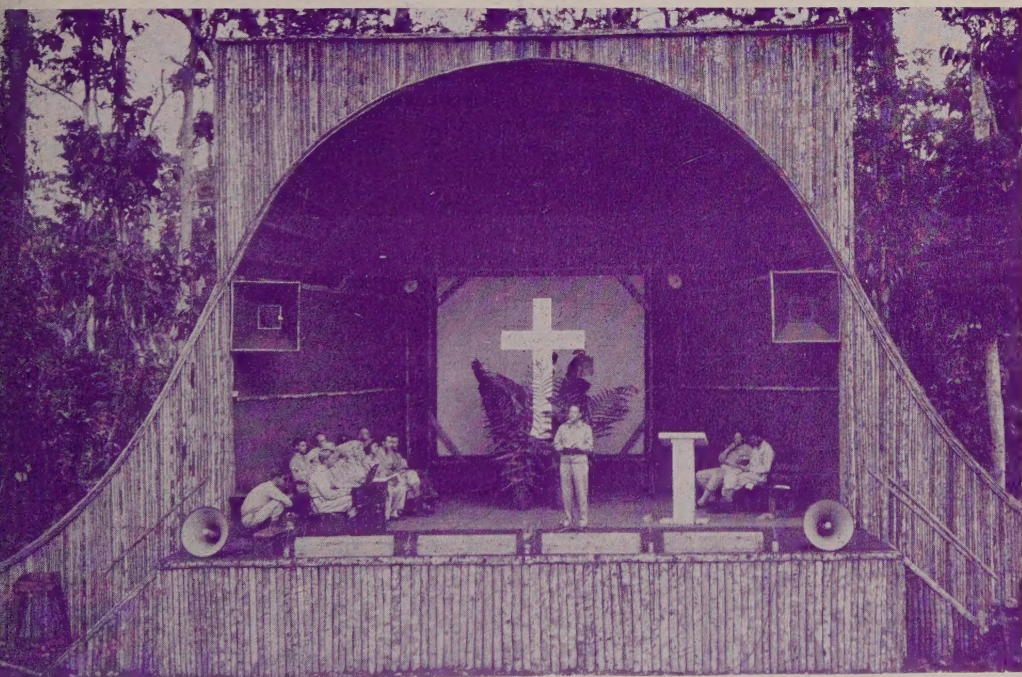
THE XPOSITOR

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Vol. XLVII

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

February 19, 1945

Dear Sirs:

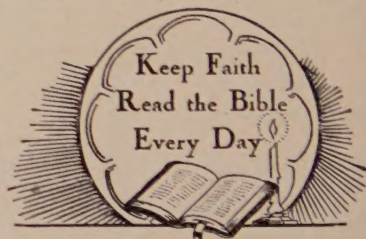
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WHEN PENTECOST RETURNS

ARON N. MECKEL



IT IS the custom in these comparatively tame and tepid days to relegate the event of Pentecost to the past. "Such things don't happen any more," we say, and then settle down again in our rut of impotence. It is the liberate purpose of this message to challenge that bland and unbelieving assumption! Pentecost, with its downpouring of spiritual power will return, when like those first disciples, we obediently enter the Upper Room faith, and expectancy and prayer. Pentecost not just something that happened once. The Pentecostal phenomena are reproducible on the condition of faith! Like parched ground and wilting crops in the midst of drought, the modern Church awaits the visitation of the Spirit, that she might be clad with new power.

"There shall be showers of blessing,
Precious reviving again;
Over the hills and the valleys,
Sound of abundance of rain."

That early group of halting and doubting disciples became a disciplined body of Christian believers, after the advent of the Holy Spirit! The bleak, perfunctory life of the church came irradiated with the Light of God. The cumbersome machinery received the lubrication of the Spirit. This, above all else happened: A rather disheartened, vaguely trusting handful of disciples were transformed into living Apostles because they realized that their Lord had kept His promise to them, and that from being absent, was in their midst a living working presence. Says Walter Marshall Horton in his book, "Our Eternal Contemporary," "Nothing did more to create the church in the first place than the conviction that Jesus had survived His Crucifixion and come, by His Spirit, a living presence at the heart of His church, . . ."

Indeed, what a birthday there is in any church when Pentecost comes there! Routine, dullness, apathy disappear, and reality,

tree, Mass.

warmth, spiritual intensity become the order of the day. Faith ceases to be a word in a theological lexicon and becomes a God-bestowed capacity to lay hold on God's promise of Life in Christ. Even as I write these words, a fellow minister calls to say, "Something has got to happen to the church today before it can make a redemptive impact on our secular society." He is right; and is not this it?—a renaissance of believing faith! Is it not true that the most damning sin of the contemporary church is unbelief?—a faith-lessness that is actually blocking the flow of the remedial processes of the Spirit so badly needed, and postponing the advent of God's Kingdom on earth! In the 13th chapter of Matthew's Gospel we are told that Jesus returned to "His own country." The result? "He could do no mighty works there because of their unbelief."

Dwight Moody tells us that at the close of the Civil War he was visiting in the city of Richmond, Virginia, and hearing of a jubilee meeting in an African Church decided to attend. One of the colored chaplains of a Northern regiment had offered to speak. The Negroes had been proclaimed a free race. Moody avows that he had never heard such true eloquence as at that service. The speaker turned to one group after another in that large assembly, saying, "You are free, forever free!" "They believed it," said Moody, "and lifting up their voices gave praise to God. They believed! It was good news to them." We need an inflow of that kind of believing, rapturous faith today. God grant and send us a renaissance of it!

At that first Pentecost, that motley crowd which had gathered together from all parts of the earth,— "men out of every nation under heaven"—were taken, and through the wondrous ministry of the Holy Spirit welded into a composite fellowship; a brotherhood of the Spirit. The event was phenomenal, to say the least. They weren't afraid of honest enthusiasm as so many within the modern

church appear to be! They were literally in God, "all filled with the Holy Spirit," and discovered in their midst a spiritual vernacular which completely leaped across the ordinary boundaries of class, color and nationality. A common identity is discovered. Foreigners became brothers on that memorable day! Let us get it into our consciousness,—we moderns who talk so much about the need for unity in the churches—that it is only as the church becomes Apostolic and Pentecostal, that men are truly one in Christ. All else is just so much tinkering with ecclesiastical machinery! Real Christian unity, spiritual ecumenicity, (so well known to the first Christians!) is not so much a human achievement as it is a Divine bestowal. Only the Spirit of the living Christ can draw men into Christian fellowship, and then hold them together.

As a boy, I used to watch that former "miracle man," the village blacksmith, at his work. Who that has seen him take base metal, heated to the point of incandescence, and then hammer it creatively into shape, can ever forget the sight? But that smithy was a wise man. He never applied the hammer until the point of incandescence had arrived! Perhaps in our desire for Christian unity we can learn from the blacksmith. The pervasive, redeeming Spirit of the Crucified and Risen Christ is the one element in which men can be drawn together in lasting and effective fellowship. "The Brethren" was the name by which the first Christians were designated and known. They were recipients of a commonly shared gift of Life. They were dwellers together within a common community of grace. "They had all things common." (Acts 2:44). The symbol token by which they recognized one another in the midst of enemies, was the Sign of the Cross, drawn oftentimes with the tip of their sandals, on the ground. That Cross—stamped and graven on the inner tablet of the heart,—it was, that possessed magnetic, drawing power. It is that Cross today that betokens Fellowship in Christ at the point of incandescence!

When the day of Pentecost was fully come, that infant church was stirred with a compelling sense of mission! It became aware that the Good News entrusted to it was for the redemption of all humanity. It ceased to be like so much contemporary Christianity, bogged down in a round of petty, parochial duties! Rather was it a Movement of the Spirit, sweeping the then known world into its orbit. Indeed, had not the Risen Lord given commandment,—Wait till you be endued with my living Spirit,—then, beginning at Jerusalem, reach

out and penetrate the world with the Good News? And they did, their Lord working with them.

Would it not be the part of honesty to admit that, humanly speaking, we are at wits end, cynical and disillusioned, with a broken and divided humanity on our hands? We are in many respects so like that multitude at the first Pentecost, grouped around the Apostles and pathetically asking, Men and brethren, what then shall we do? And the startling reply given them is the reply we need today: "Repent—get a change of mind!—and be baptized, every one of you, in His Name for the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is unto you and your children, and to all that are afar off." (Acts 2:38,39). History records that that newly born and inspired fellowship went out from that Upper Room, fired with a universal sense of mission, bringing the sick and sinning and unbelieving world of the first century under the spell of the Christian Movement. There can be no sufficient lasting help from any other quarter! The world in its desperate need awaits the power of a spiritually reborn church; and the church in turn can only be reborn from a Source beyond itself. Only then, can it offer itself as the nucleus for what Harnack once termed "a new and redeemed humanity." A scientist evidently in the field of chemical warfare approached a Seminary President after a sermon recently, to say: "If what you stand for does not save humanity, what I stand for will destroy it!"

At that first glad Pentecost there was a sense of spiritual opulence releasing a generosity in the hearts of the disciples, which turned overflowed every need! "And all the believers kept together, and had everything in common!" (Weymouth, Acts 2:44). This phenomenon marks the emergence and pattern of the redemptive community of which the living Christ is Head. Poverty and wealth alike were pooled, in the new life, and distribution made according to need. And there was enough for all. When Pentecost returns we shall have a renaissance of Christian giving,—and sharing!

This is by no means to discredit the untold fish time and effort many faithful people contribute to their church, in the performance of routine duties and tasks. But, take an honest look inside our churches, by and large! Is this incessant begging for money a scandal, or isn't our so-called "raising of funds" for the support of Christ's Kingdom Task infinitely

(Continued on page 204)

OUR UNOCCUPIED FIELD

CLIFFORD G. TWOMBLY

Editor's Note: There is a growing conviction that the church should exert a larger influence on community life. Our individual thoughts along this line have been so well expressed in an address by Rev. Clifford G. Twombly, D.D., Rector of St. James' Episcopal Church, Lancaster, Pa., that we are pleased to pass it along to our readers, hoping that they will also be inspired and strengthened for the greater social service that must be rendered to win the world to Jesus.

THERE is a great and almost unoccupied field in our church life in America today.

We are very weak in our ethical and moral endeavors in the community. We are not applying our Christianity to the grave moral issues which are confronting us. Our Christian people have been taught to apply their religion to their own private life and conditions, but not to the community life and its conditions. So the progress of the Kingdom of God in the world has been slow, slower than it ought to have been, and the forces of evil have had far greater sway and influence than they ought to have had!

The churches have thought of themselves much as existing chiefly for those who attend church, and not enough as existing for the higher common welfare.

If the church," says the late Nolan R. Hart, "could only bring up its children to understand, and teach outsiders to believe, that when they joined the church for service, they wouldn't balk at sacrifice—provided always, of course, the church made real to them some cause worth sacrificing for. Expanding one's denomination can never be a sufficient motive to thrill a hero! Creating a prosperous congregation in one's own home town is not enough either!" Something more is needed. A professor in the Chicago University Divinity School has recently written an article called "The Next Step for the Churches," in the introduction to which he makes certain statements which are interesting in this connection:

"There is an enormous difference," he says, "between what Christianity might do and what it is doing." Can we diagnose the malady and what is wrong? Can we discover the cause of this weakness and see what prevents the greatest of all religions from doing what it ought and what it should? I think we can: Christianity has three sides. All three must be developed if it is to exercise the power it should. If it develops only one, or even two, it will fail, as a man must fail if only his

heart and brain are developed while his muscles shrivel. Christianity has developed its heart immensely and its brain is not the weakest part. The failure of Christianity is due to its shriveled muscles!

"Modern science, on the other hand," as the professor goes on to say, "has made the method of practical application its chief concern. Theories are applied in such a way as to produce definite observable results. * * * The transformations which science has wrought in the world of nature and in the conduct of human life, is the marvel of the age." So the church must do likewise if it is to be efficient. But the church, while it has "provided nourishment in its services for the heart, in high and noble and holy feelings and inspirations, has neglected the methods of practical achievement," so that "our prevalent Christianity" is in danger of becoming "increasingly soft and sentimental," and of finding "its adherents among weak and emotional people," rather than among those who are looking for stirring calls to sacrifice and heroic service, or else of going off into mere intellectualism, and so of losing its pristine strength and power.

Let me give three examples of what I mean when I say that there is a great and vitally important, but almost unoccupied field in our church life and activities in America—that the Christian Church is pitifully weak in applying its religion to the grave moral issues that stare us in the face in this country today—and that while our Christian people have been taught to apply their religion to their own private life and its conditions, they have not been taught to apply their religion to the community life and its conditions.

(1) How many churches and how many ministers are thoroughly acquainted, and vitally concerned, with the character of the motion picture films which affect 85 per cent of our young people and their moral standards, and their ideas of purity and marriage and divorce, and their aspects toward life in general,

and their ideals? And how many are actually and intelligently doing anything about it? Practically none! And yet it is an amazing and almost incredible thing that the church can look on and do nothing while 50 per cent of the motion pictures today are prurient and nasty and criminal-breeding, and growing more so all the time while more than fifty million of our young people under 24 years of age attend them every week.

(2) Again, how many churches and how many ministers feel any great responsibility for the kind of magazines that are being offered for sale on our city news stands? We would all be horrified if we really knew the rank immoral character of many of these magazines that are being sold everywhere in large numbers in our cities and towns all over the country today, and are being read, it is estimated, by twenty million people every month. During the last two or three years, 75 such magazines have been found to be actionable under the "obscene" laws (of Pennsylvania, for example). But who will take action unless the church awakens and demands it? If a pagan or a heathen came here among us and examined them to find out what sort of literature was commonly sold on our streets, in a Christian country and community, he certainly would have reason to be amazed at our lack of morality in such things, and at the church's apparent indifference to it all. He would naturally think that we church people, with our standards and principles, would be wanting to do something about such vile and unclean pictures and publications. But what church is trying to do anything about them, or even has such an objective on its list of endeavors or activities? We are weak in our moral endeavors in the community. Here is a field of vital importance to the church, yet it remains practically unoccupied.

(3) Or once again, how many ministers and how many churches are doing anything about the terrible vice conditions that exist in many of our cities today?

In Harrisburg, the capital city of Pennsylvania, there is a wide-open vice district only three squares away from the center of the city, where vice flourishes and the white slave trade is carried on unhindered, except by periodic raids by the police for the collection of fines. And two churches back right up against the district! And yet the churches of Harrisburg seem neither to know how to do anything about it, nor to dare to find out; nor does the State Council of Ministers, 250 strong, deem it "wise" to take any action in the matter!

"We have a Christian mayor and Christian commissioners and a good police force," says one of the leading ministers of Harrisburg sometime ago, "and this fact with the prayer of our churches ought to bring the desired result,"—but in my estimation, prayers, unsupported by moral action, do not bring the desired result. Yet such conditions doubtless exist in many cities, not only in Pennsylvania, all over the country, conditions that could not exist if the church had the courage and earnestness it ought to have in meeting the forces infesting the community. But how seldom the church lifts even a little finger to attack and put to rout even such a hideous condition as this!

All these conditions, and others like them, are in some large measure shaping the moral and religious life of our cities and towns, and making many of our moral problems as they are making most of our police problems. The police alone, without the help and support of Christian citizens, are utterly inadequate to cope with these things. It is only too apparent that such conditions are hindering woefully the coming of the Kingdom of God.

And who will be concerned with these things if the church is not?

The church stands, or ought to stand, in the world as it is, true, for the bringing in of the Kingdom of God and His righteousness at any cost. As Jesus said, "the Kingdom of God and its coming is a matter of words simply," or of safe and pleasant service only, "but of POWER,"—power applied not only to sinful souls to save them, but of power applied to evil conditions in a community or city or country which prevent so many thousands of souls from being saved, to change those conditions and to make them clean and good.

And the church needs above everything else today to assume again its natural and rightful moral leadership in order to gain the respect not only of its friends but also of its enemies, and to do this necessary work.

And yet it is just here that we are lacking! We have not the vision that we ought to have, of what we might accomplish in changing evil conditions that stare us in the face, and in making our cities and towns more fit places for our young people to grow up in, and all our people to live in. Or else we lack the courage!

Our ministerial associations are too often nonentities in the moral life of our communities where they might be such great powers for good. Most of them are quite inactive in concerns city affairs, and usually quite unavailing.

(Continued on page 202)

THE most famous words ever uttered by an American statesman are those at the close of Lincoln's Gettysburg address in which he prayed that government of the people, by the people, and for the people shall perish from the earth.

Owen Wister tells us that Theodore Roosevelt once expressed the opinion that our government might last fifty years. Since Mr. Roosevelt made that startling prediction thirty more of those years have already passed.

ask ourselves today whether we should believe, unless some change in the temper and habits of the American people takes place, this Republic will go the way of the stumbled governments of history, during the life of men now living.

Through all the political vicissitudes of more than one hundred and fifty years, the Government at Washington has stood. But no man who is not drunk with optimism will deny that there are influences at work in our national life, which, if they are suffered to increase in power as they have done for a generation, may wreck the state established by the fathers. This is a plea for a continuation of a republican form of government. We say additionally, republican. Russia claims to have a democratic form of government. The dominant party in Germany, the National Socialists, claim for themselves the name of a true democracy. Republican is a term which permits no such abuse. It stands for a commonwealth in which the sovereign power resides in the electorate of the people and is exercised by representatives elected by them and responsive to them. Where republics have failed or failure was not due to the power of the enemies. Its failure was due to moral and spiritual decline within itself. If the American Republic perishes, it will be for the same reason.

Incompetence and corruption are bad enough. When elements in the state direct their attacks at the fundamentals of freedom on which the entire republic rests, it behooves every citizen to take notice.

Chief among the freedoms guaranteed to the American republic is the freedom of religion. The first article of the Bill of Rights it is established that in the United States the free exercise of religion shall not be abridged and no particular form of religion shall receive special favors from the state.

St. Louis Seminary, St. Louis, Missouri

April, 1945

There are other freedoms which we cherish. The freedom of speech, the freedom of the press, freedom of enterprise. But the inner citadel is freedom of religion, without which neither speech nor the press, neither industry nor labor nor education will long remain free.

Conversely, every attack upon any of the freedoms guaranteed to us by the Constitution is an attack upon the freedom of religion.

Our republic is rooted deeply in the Christian tradition. Equality is guaranteed by the fact that each man is created in the image of God and equality with all other men shares the privilege of being a rational soul. It is further guaranteed by the fact that all men in equal measure are possible

beneficiaries of the grace of Jesus Christ. As such they possess "the glorious liberty of the sons of God." It recognizes what Daniel Webster, the great expounder of the Constitution, declared to be the greatest thought that ever occurred to the mind of man—"personal responsibility to a personal God."

A republic in which the rule by law is set aside in favor of a rule by executive directives; where boards, committees, and commissions make rules for the conduct of business which have all the force of law; and when such boards are vested with authority to make decisions from which there is no appeal to the courts of the land,—a republic of this kind has lost a fundamental element of that commonwealth of free men which the founders of the American state had in view. Every extension of federal authority into the field of the sovereign states imperils the very concept of freedom which has made America a haven for all those who wished to escape from a regimentation of society. Neither the radio nor the newspaper, neither education nor religion can long be free when such tendencies are permitted to become inveterate.

And the peril is growing apace.

By an insistent and persistent propaganda as well as by political coercion through freak and ephemeral legislation, executive decrees and directives, judicial decisions, and commission action, based upon opportunism and present supposed emergency, rather than upon fundamental legal principles and sound jurisprudence, the minds of the citizenry are being molded in keeping with current political ideologies.

Whatever may be one's leanings with respect to party politics to the Christian citizen there are loyalties to fundamental and objective ethical principles, whose claims upon him are vastly superior to his party allegiance, and therefore have a primary demand upon his fealty and adherence. It has not been very popular, however, to profess such primary loyalties and to stand up for such fundamental ethical principles during the past few years in particular. Our best citizens have been strangely silent on the moral issues involved and have even tacitly approved the unmoral trends and practices which to so large an extent have characterized American politics during the depression years and government sponsored recovery programs.

And so the past decade has witnessed a revolution in the form of the American government which bodes ill to every freedom which we enjoy and not least to freedom of conscience and worship. In a recent gathering which I attended, an economist said in the quiet inflections of a lecturer to a beginners' class in political science: "Of course, we are today not living under the Constitution." What amazed me was that no dissent was voiced by the group. Indeed, there was entire agreement on the proposition that without any formal abrogation of the Constitution of the United States the business we are doing today, the management of our affairs, the lives we lead, are no longer under the Constitution of the United States. This is not a figure of speech, nor a "viewing with alarm," nor exaggeration. It is a simple fact that the rights and also the guarantees of freedom which have been ours under the Constitution no longer exist. There is no longer a due process of law where the dominant powers wish to exert their will. The constitutional protection of property, the control and guidance of one's business, has fallen. We wake up to discover that our business, profession, property are under a bureaucratic form of control that nullifies existing laws and deprives the citizen of every remedy through the courts to which he is entitled under the Constitution. There is only one effective remedy, and that is a re-education in those principles of American government which have made this country a haven of refuge to every soul that desires freedom. We must revitalize our interest in the democratic processes which are still operating, make an intelligent contribution to our political life and, by uniting with other men and women of good will, seek to restore to life those functions of the Federal Constitution which are no longer operative today.

Externally the Constitution, the Congress and the courts are still functioning. Yet there are at work influences which look towards complete change in the constitutional set-under which we are enjoying the boon of personal and religious liberty. There is today certain quarters considerable intellectual support for the theory that the present form of government is not suited to American activity as a world Power; that a form of responsible parliamentary government would be more workable, the President being reduced to a social figure, as in France.

If the tendency is, as many think, towards Labor Government and if heavy majority should be shown for such a taking-over of one or the other of the dominant parties, it might well be that the new ruling power would work a far different fundamental charter from that under which the nation has heretofore operated.

Our religious freedom is indissolubly bound up with the Constitution of 1789 and its Bill of Rights. No other country has such a fundamental freedom of the church from the power of the state. The complete equality of religion before the law is found in one country only, the United States of America. There is, humanly speaking,—and we can only speak humanly,—no other safeguard for the continuation of our freedom of conscience and religion, the right to worship God according to the dictates of conscience, the propagation of our religion through Christian schools, the freedom of the religious press, the freedom of utterance in the pulpit, than the American Constitution. All are threatened by agency tendencies which have even now made inoperative large areas of our fundamental charter. It is time that citizens who cherish their liberties unite for a close study of the underlying tendencies which have brought us to such a crisis and to labor for their correction.

This is one of a series of articles prepared by standing religious leaders of various faiths for Council on Religious Freedom.

COURAGE

Courage is not just
To bare one's bosom to a sabre thrust
In sudden daring:
Courage is to grieve
O'er many secret wounds, and make believe
You are not caring.

Courage does not lie
In dying for a cause. To die
Is only giving:
Courage is to feel
The daily daggers of persistent steel
And keep on living.

—Douglas Malloch.

EVERY Christian has a special responsibility toward his church in war-time. It is required of Christians that they shall say "be strong in the Lord and in the power of His might." But it is doubly important that they shall be so in time of war, because the home-front determines the progress on the battle front.

On these days of titanic conflict, many are not taking their responsibility seriously. No Christian can be found in that group. Slackers on the home-front are just as much a menace to the war-effort as are slackers on the battle-front. In time of war, our nation has a right to expect every man to do his or her full duty. And every Christian will be found among those who do.

Members of the Church on the home-front, individually, have our responsibilities in the war, "Good Soldiers of Jesus Christ," just as much as have those who wear the uniform. We are responsible to their superior officers, whichever branch of the service they happen to be, whereas we are responsible to the Captain of our Salvation. Hundreds of thousands of those in war service of course, feel responsible both to their military superior and the Captain of their Salvation.

One of the perplexing consequences of war is the tendency of so many people on the home-front to blame everything that happens and every condition that exists upon the war. Thousands hide behind the war-effort in order to escape their duties on the home-front. Thousands persistently blame the war for their failure to live as they ought to live. Others blame the war for their carelessness and inefficiency in their work; for their business gouging, for their social irregularities, for their lower moral standards, for their breaking with conventionalities, and for their neglect of their responsibilities toward God and their church.

But every true patriot on the home-front desires to be more efficient than ever, in war-time, to do better and more than ever, to give the largest values possible, to fill his life in life in the best possible manner. Every sincere Christian, in war-time, proves his religion and his patriotism by a higher loyalty to God and the Church, that may thereby strengthen the home-front on which victory on all the fronts so greatly depends.

The war itself is largely the result of spiritual indifference on the part of the leaders of nations. The secular spirit is allowed to

Des Moines City, Iowa

THE CHRISTIAN IN WAR-TIME

ROY C. HELFENSTEIN

run rampant, and the spirit of religion is neglected by those in high places and in low. As a result, God is crowded out of the thinking of the world's leaders and their followers. Whenever God is thus neglected, dire consequences are always inevitable. The whole world today is paying the price for humanity's indifference to God. Unless the leaders of the nations, and the men and women in the common walks of life turn their thoughts intently upon God and seek Him with their whole "heart and mind and soul and strength," the future for the human race will be threatened by the direst of consequences.

God is still God, and mankind dare not longer ignore Him with impunity. Any individual who ignores God will ultimately pay the price. What a price the whole world is paying today for ignoring, neglecting and defying Almighty God during the years that are now gone!

Any person who would ignore the law of gravitation and step off the top of the Empire State Building would suffer consequences no more definite, even though perhaps more perceptible, than does the person, the family, the community or the nation which ignores the spiritual laws of life. Neither can be violated safely.

For years the whole world sought material comfort unmindful of the fact that this is still God's world; and because so many people laid more emphasis upon the comforts and conveniences of life than upon the conduct of life, all humanity—the innocent along with the guilty—have been compelled to suffer unspeakable anguish. There is no other explanation of the present world situation than that man brought the war and all its attending evils upon himself by failing to give God first place in his consideration. If God had been given first consideration in the homes, the schools, the churches, the governments; if He had been given first consideration in industry, in business and in life in general, our sons and brothers would not now be at war. The war is not God's judgment upon the world; it is simply the consequences of our failure to obey God's laws, and to reverence God's name and will.

We are all indignant toward men and women in war-industries who, in time of war, strike for higher wages at the peril of the nation's welfare. Every striker in war-time betrays his nation and humanity, and doubly betrays the soldiers at the front. What would we on the home-front think if those on the battle-front would strike for a few cents an hour increase in pay whenever the way grows hard? We on the home-front have our obligations to those on the battle-front just as definitely as they have to us. It's a fifty-fifty proposition, so far as responsibility for loyalty and unselfishness are concerned, even if we on the home-front know nothing about real sacrifice!

We complain about rationing inconveniences. Church members even complain about the temperature, excusing their absence from the House of God on the ground that the weather is too warm or cold or too inclement, to attend worship. It was a whole lot hotter on Guadalcanal, hotter in New Guinea, hotter throughout the South Pacific, hotter around Rome, hotter at Cherbourg, colder in the Aleutians. The heat of battle anywhere is so much worse than we can possibly experience that no worthy church member, no patriotic citizen will ever be guilty of using heat, inclement weather, or an inconvenience of any kind, cost or anything else as an excuse for not doing his full duty to God and the Church in these days of stark crisis.

The *sincere* Christian feels a special sense of obligation toward his church in war-time. He believes that the spiritual-front is a nation's most important front, that victory in war does not always come to the army with the largest battalions, but that the nation possessing the strongest spiritual-front will be victorious.

The *sincere* Christian believes that in war-time it is his religious and his patriotic duty to heed the injunctions given by the Apostle Paul to the church members of his day, found in the sixth chapter of his letter to the Church at Ephesus. The *sincere* Christian gives more time to prayer, more attention to worship, more sacrifice in his contributions, and more of himself to his church in war-time than at any other time.

If we on the home-front wish to play fair with those who are in war service, we will make our religion something more than a mere nominal concern of secondary interest—we will make our religion the deepest reality and the highest interest of our lives.

We face too many possibilities to do otherwise. We are all counting too much upon God for the final outcome of the war and of

the present world situation and for our individual commitments and hopes for us to fail to make religion our major interest at a time like this.

Generosity must characterize our lives on the home-front. What do the dollars we give to the various benevolence agencies, or the dollars we invest in War Bonds, or the dollars we should give to the Church, what do the dollars amount to compared with what the young men in our training camps are giving? What do the dollars we give amount to, in comparison with what hundreds of thousands of men are giving in the European invasion or in the perilous offensives in the Pacific?

We must be ashamed to look at ourselves in the mirror, who complain about what we give to the Church, the Red Cross, the War Chest or to war-victims—when hundreds of thousands of our noblest sons are actually giving their lives in defense of all that we hold dear!

Selfishness in every form should be absolutely ruled off the home-front. No person motivated by the desire to profiteer—no person who will use the war as an excuse for needlessly boosting of prices is worthy of the privilege of living on the home-front. Selfishness has always been an abomination in the sight of the Lord and is absolutely despised by noble-minded men and women everywhere.

The poet Gruber expresses a truth that all need to take to heart in a time like this:

"The roses red upon my neighbor's vine
Are owned by him, but they are also mine.
His was the cost and his the labor too
But mine as well as his their loveliness to view.
They bloom for me, and are for me as fair,
As for the man who gives them all his care.
By this I know, that others plant for me,
And what they own, my joy may also be.
So why be selfish, when so much that's fine
Has been grown for you upon your neighbor's vine."

PERSONALITY

Personality is the sum total of our habitual acts so integrated and organized as to give a reasonable continuity of prominence to the self.

Personality is not conferred but achieved. It is a product of an inherent capacity plus repeated acts which finally become habit or the typical self.

There is scientific basis for the concept of personality as an entity with some degree of inherent power of choice and self-determination. It is therefore possible to shape personality in a chosen direction. The home, the school, the church, teachers and friends may develop situations that can challenge responses out of which desirable habit-forms may come.

The familiar proverb may be restated to read: "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a personality."

—*Epworth Herald*.

FOX-HOLE RELIGION

Being excerpts from a Chaplain's letters from Pacific fronts

WHEN our convoy entered the harbor the Jap Air Force formed the reception committee and really gave us a welcome. Now we watch the action from the fox-holes, but when it gets a bit close we dive into the fox-holes and hope and pray for the best. This is the great life if one can take it."

At the services yesterday the congregation was fully armed, to the teeth, in fact. Every-

one carried a tin-hat. We cannot go anywhere without one. I had fox-holes dug near the Chapel in case of a raid. The congregation completely disappears below ground, and remains until the "all-clear" signal is given. Isn't that something? I never know when I start to preach a sermon whether I will reach the 80th point before the alert is sounded or not. If I should preach that long I am sure the Japs would welcome me."

The Chaplains of combat troops are doing a fine job, not thinking at all about themselves or their comfort. They are with the men at the very front and also make the fox-holes, which is a most dangerous job. They come to see me frequently when they get the chance and I arrange for baths, a swim and good food, which peps them up a lot. My job is dealing with Chaplains, assigning, transferring, etc. In other words, I have to round Chaplains in round holes. I miss direct contact with the soldiers, but I have a little time for anything else now. My assistants help to look after the GIs."

I had planned a large Christmas Eve Service and everything was arranged, including a choir of fifty. We were just about ready to start the services when an 'alert' sounded, so we all, about a thousand, hit the fox-holes. When the 'all-clear' signal we reassembled and

had just finished one line of 'Come Hither Ye Faithful' when another 'alert' was sounded and again we hit the fox-holes. We did that just four times and finally had to call the whole thing off, for it was getting too late, in fact it was 1:00 A. M. We all thought that the Japs made the raids just to be mean, as it was Christmas Eve. I had a huge congregation on Christmas morning, which helped my morale.



Chap. Luther D. Miller (Col.) standing between two Army officers before a jungle chapel in the South Pacific.

On Christmas evening we had a turkey dinner with all the fixings, but even at that I wanted to be home. This was my third Christmas overseas and three is enough for anyone. It was a thrilling experience to hear the men, Christmas night, singing 'Silent Night, Holy Night,' from their fox-holes while the Japs were flying around dropping bombs. What helped the situation was the sight of one Jap ship after another hitting the water in flames. That was 'beautiful,' but it was neither a sil-

lent night nor a holy night."

So writes Chaplain (Col.) Luther Deck Miller, seminary class-mate of *The Expositor* Editor, who served in the first World War as a Chaplain and has been in that service since. He left Fort Sam Houston, San Antonio, Texas, early in the war and went to Australia. As a member of General MacArthur's Staff, Colonel Miller has been with MacArthur's boys throughout the entire Philippine Island campaign and is now in Manila, Luzon, P. I.

When the Sixth Army went overseas, Chaplain Miller was assigned as Chaplain, having charge of all Chaplains in that combat area. Instead of working with the soldiers, supervision of the many Chaplains in the service takes all his time, for they are everywhere the boys are or have been. Of them he says,

(Continued on page 202)

The Editor's Columns



More Pottage

A RECENT issue of the Civic Bulletin puts the editorial screws on the Rochester, New York, Y.M. and Y.W.C.A.'s. In a combined drive for almost a million and a half for the purpose of increased building equipment, the two organizations have been given a donation toward their expansion goal, in the form of some thirty-thousand dollars subscribed by none other than a very subtly operating Brewers' Exchange. The source of the donation and its implications is a matter of grave concern in the mind of Editor Miller.

Citing similar contributions of doubtful integrity, one tendered to Baylor University and another to the Texas Methodist University, both in the amount of thirty-thousand dollars, and both coming from liquor interests, Miller suggests that Rochester's "Ys" would do well to follow the lead of the southerners, who with a stimulating directness, sent the contributions, post-haste, back to their donors with notes leaving little room for question as to the honesty or consistency of beer dimes or whiskey dollars in Christian coffers.

Contrary to the oft misquoted adage, money is neither the root of all evil nor evil itself. The love of money is both. Fortunately for our peace of mind, those who remove contributions from the offering plates after service are unable to distinguish the dollar honestly earned from that which is unclean in the sight of man and God. But the record of liquor, over the ages, has been one of shame, of degradation, of woe, of destitution, of crime and evil and there is no single penny in the bursting vaults of the brewers or distillers which can rid itself or its donor of guilt or responsibility by being donated to a Christian organization of any sort, for any purpose.

There is only one direction in which an institution or a Church can move in the raising of its needed funds. Where the source of a donation is anti-social, it must be, hence, anti-Christian. Being anti-social and anti-Christian, it represents, potentially at least, broken hearths and homes, broken hearts and families, broken vows and promises, broken men and women, the very things for the bulwarking of which the

Church and the "Y's" labor in season and out of season.

Christianity at large will shudder at the things which are coming to pass when, knowingly, the institutions and the purposes thereof serve accept aid from worldly activities ready to destroy everything for which Christianity strives.

Most assuredly "the time has come that judgment must begin at the house of God."

The American Sermon

THE pressure upon us ministers, to be interesting enough to hold our congregations with up-to-date presentations, often leads us to use extravagant and unwise methods which greatly detract from our effective preaching.

Our sermons are so largely topical that they readily fall into the habitual use, and exclusive, of all sorts of analogies. We read in the press of some striking fact which is true in the scientific world. Thereupon, at once uncritically we use the fact as an illustration and say, "—and so it is in the Church, the religious world or the spiritual realm."

Perhaps it is—but it need not be necessarily so. So often it is not so, that our use of illustrations in general needs considerable overhauling. Many of our sermons are little more than comments on the news, expansion of topics from the day's events, or the development of some catching illustration we have come across. These may add to the interest temporarily, but are just as apt to contribute nothing to the spiritual welfare of our hearers. We are at great pains to illustrate something which the hearers would rather have explained and examined and deepened. The illustration should never be the substance of our remarks but rather that amplifying and brightening element used to sharpen the argument or clarify the meaning.

Under the serious demands of the present hour, it is the easiest and a popular thing to do, to grab a few illustrations and make a sermon out of them on almost any topic. The

be made to fit a wide variety of themes, a very little shuffling. What is needed by far, is a well-reasoned, studious analysis of an important theme, with its Biblical background and well verified arguments brought from authoritative sources.

We are getting more and more entertained "inspired" than we are being enriched by average American Sermon. Too many who in the pews look rather to be pleased and rested than to be edified and saved and the preacher is not without guilt in the mat-

The ministry dare not yield to such an influence. We have something vastly more important to accomplish by our preaching than simply to entertain and please people with a variety of intriguing stories and illustrations. Preaching is irresponsible in the extreme when it does not teach and help save. The American pulpit is no place for bedtime stories, even if, by their analogies and illustrations, they do intrigue and entertain.—K. Morton.

The Inner Emphasis

EVERY pastor has had experience with persons who have been working within the Church organization for years and then quit. One would think that after serving the Church for years there would be such a never binding them to the Church that they would be unable to break away. Nevertheless it happens and will happen again.

Some have given themselves to an organization, as such, and have failed in their dedication to a higher purpose or cause. Their loyalty has been to an external grouping, and not to the inner content. When change in an organization comes to pass it is often difficult for such people to adjust themselves, and the result is that they leave the organization.

There are others whose chief desire seems to be to work for personal gain or glory. In the Church personal gain and glory are not adequate motives. Such people become easily disappointed and there are times when they carry their ambitions in vulnerable places. When the personal gain and glory cease, such fall by the wayside.

There are those who try for records of one kind or another. Records of attendance, records of years in a particular office, and other kinds appeal to many. The records, per se, tend to become the more important things. The real motive and inner content is lost. When the goal is achieved or the record is interrupted,

such tend to fall away, for their incentive is lost.

Our dedication and our consecration in the Church must always be to the Christ. That must permeate our whole being. When that happens we do not find ourselves drifting away. Our emphasis is then within and our power is that of the Spirit. Our goal is not an organization, a system, a record, personal gain or glory, but to make Christians—to bring the child or adult into the presence of the Christ.

Just as soon as we pastors stress the external of our religion to the loss of its spiritual content, we are on the downward road. We must always stress personal dedication and consecration to the Christ and keep the truly Spiritual paramount. "Not by might, not by power, but by my Spirit, saith the Lord." And that is the only way Church work can be done honestly, vitally.—W. R. Seigart.

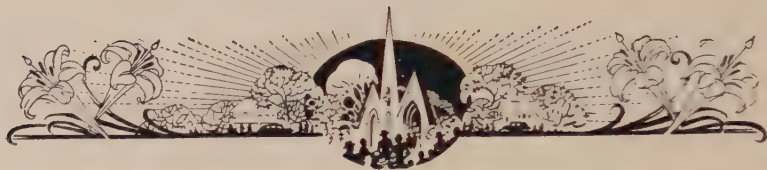
This Is My Task

*I try to look it squarely in the face,
This task of mine,
In this unshaken confidence,
That as I seek to do Thy will for me,
I need not fear about the way I go.
Thou knowest all;
Dost exercise a care so wonderful,
That even life's obscurities
Become delightful scenes.
I have great cares;
But do rejoice that e'en in them
I see Thee, and the calm is wonderful.
Men fail me in the hour of my heart
Is well nigh overcast by thousand
questionings,
But fear I do not have
For Thou are near.
Help me to love this task of mine
The more, in knowing
It was Thine and Thou didst deign
To give it me.
So then shall I rejoice and go my way
Until the day when Thou shalt call
for me.*

—G. A. LEICHLITER

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THE CHURCH AT WORK



Dedicating a Pulpit Bible

"Our *Pulpit Bible* was purchased through special offerings from more than a hundred children and young people, as a part of a *Youth-Week-Service*," writes the Rev. Louis J. Kovar, Pastor First Presbyterian Church, Hannibal, Mo., and the service of dedication follows:

Dedication Service

Pastor: Gracious Lord, we thank Thee for the Word of God which has been given to us by the inspiration of God. We thank Thee for the vast multitude of Thy people who have gathered and preserved the Scriptures through the centuries. We thank Thee for the young people of our Church, who by their gifts and sacrifices have provided this new Bible for our spiritual edification. Bless each one, we pray Thee, as we dedicate this Bible that the glory of God may be revealed in this sanctuary.

People: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right living.

Pastor: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

People: "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

Pastor: "Thy word have I hid in mine heart, that I might not sin against Thee."

People: "The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple."

Pastor: "The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

People: "The fear of the Lord is clean, enduring forever; the ordinances of the Lord are true, and righteous altogether."

Pastor: "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and drippings of the honeycomb."

People: "Moreover by them is Thy servant warned; in keeping them there is great reward."

Pastor: Lord, that Thy Word may be made known in this sanctuary; that Thy Voice may be heard by Thy people; that Thy truth, Thy statutes and commandments may be proclaimed from this pulpit; that our eyes may behold the wonders of Thy law; and that Thy testimonies may delight our soul and deliver us from reproach and contempt; that Thy Word may be a lamp unto our feet, and light unto our path.

People: We dedicate this Bible.

Pastor: To the glory of God, our heavenly Father; to the praise of God, through Jesus Christ, our Lord; and to the power of God by the Holy Spirit, our Comforter, both now and forever.

People: We dedicate this Bible.

Together:

Lord, grant us all aright to learn
The wisdom it imparts;

And to its heavenly teaching turn,
With simple, childlike hearts. Amen

Orientation Class

Church Chimes, Shreveport, La., M. Dodd, D.D., pastor, announces an "Orientation Class" for new members having affiliation with First Baptist Church in the past six months. The class meets at 6:00 P. M. Sundays, in the Church Library, under the leadership of a Senior Deacon.

There is no program or plan of procedure given, but assuredly the idea is excellent, especially the name chosen is most appropriate. New members not "orientated" rarely devel-

working members of any Church. A
er for such a class would be chosen care-
y, primarily on the basis of "feel" for the
l for helping new members to realize what
Church of Jesus Christ has to offer be-
ers.

The Mission of Tracts

ew realize the role of the Christian Tract
he development of spiritual life of the na-
The observance of the 120th Anniver-
of The American Tract Society, 21 West
Street, New York 19, N. Y., this year
our Lord, focuses attention on some ac-
plishments of the printed Word, silently
ying on its great mission in the hearts of
se fortunate enough to receive and read
istian Tracts.

Many pastors keep a supply of tracts on
d, and inclose them in every envelope leav-
their desks, which is to be commended.
y of us realize when and where, through
d's will, the seed may take hold.

Writes the Rev. T. Christie Innes, General
retary of The American Tract Society, "No
can question that the moral and religious
ars of American life are being fiercely at-
ted and dangerously shaken, so as we carry
the plans for observing our 120th Anni-
sary, we are attempting to realize the aims
our founders of 1825, 'to promote the in-
ests of vital godliness and sound morality'
ough our publishing of Christian literature
an essentially interdenominational charac-
which now exceeds 40 million volumes,
one billion tracts in 200 languages."

Preparation for Victory-Day

Thousands of ministers, and millions of ac-
Christian citizens can recall vividly the
d, emotional response to the announcement
the end of hostilities in Europe in World
r I. The American Tract Society offers a
r-page tract (leaflet) in preparation for
ys of the end of World War II. The
ssage follows, and copies may be ordered
m The American Tract Society, address in
egoing paragraph, at \$3.00 a thousand,
tpaid.

Armistice 1918

A New York business man on his way to
ch on balmy November 11, 1918, was at-
ted by the nervous movements of an em-
yee of the New York Herald (then on
adway and 35th St.) who was posting a
letin. In a moment a score of passers-by

were gasping in astonishment at the news it
conveyed:

WAR ENDED — ARMISTICE WITH GERMANY SIGNED AT 11:00 O'CLOCK TODAY

Almost within seconds the crowd had in-
creased to thousands, filling the block from
curb to curb. Within minutes the electrifying
news had traveled up and down Broadway and
across town until sky-scrapers were emptied,
business suspended and the vast multitude,
seized by some psychological spell, moved as
in a trance.

As a people we have known little of the
perils and hardships of this conflict.
Nor, can we harbor the thought of
superior virtue, our singular immunity to
world-wide devastation must rather be re-
garded a token of mercy and of grace.

The emotions of "D-Day", with its sum-
mons to prayer, are of recent memory. Church
doors opened throughout the land, while mil-
lions knelt at Christian altars to implore God's
blessing upon a venture hazardous beyond any
in military history. The answer to
these prayers should remain a spiritual land-
mark in the history of our people.

Are the solemn vows of that memorable day
to be so soon forgotten? Or, shall they be
renewed and enlarged as the day of VICTORY
draws near? More than any people
in the long course of history we are heirs of
the limitless bounty and favor of God.
Will American character and conscience prove
equal to the test of victory? II Chronicles
7:14.—*Hugh R. Munro.*

United Nations Clothing Collection in April, 1945

This drive, conducted in behalf of some 50
voluntary war relief agencies, and United Na-
tions Relief Administration, will be the only
collection of clothing for overseas war relief
during the Spring of 1945, according to a
written release from Lawrence Beller, Nat'l.
Pub. Director for the Drive, 100 Maiden
Lane, New York 5, N. Y.

The drive aims to collect 150,000,000
pounds of serviceable used clothing for some
125,000,000 destitute men, women, and chil-
dren in Europe alone.

Ministers are urged to organize committees
within their membership ranks, affiliated with
community groups, so that every active man,
woman and child in the community may have
a part in giving, gathering, and organizing the
results of the drive for shipment to needy

areas. It is a privilege to have an active part in this work; no Christian can afford to keep out of it! *This is our home front job*, and we shall not fail in providing what is needed.

Know Your Bible Series

Subscribers who have inquired about the "Know Your Bible Series" by Dr. Roy L. Smith, can secure complete information from Abingdon-Cokesbury Press. The address can be found in this issue of *The Expositor*, or any former issues, and we understand there are eight of the books ready now, and all will be ready by June 1st, this year. Single copies 25c each, 12 copies \$2.60. The Presbyterian Tribune says, "faithfully used, this series will revolutionize in a generation the attitude of average Church members toward the Book of Books." Inquiries addressed to *The Expositor* will be relayed to Abingdon-Cokesbury Press promptly.

Dedication of Hymn Books

Service of Dedication of Hymn Books, College Street Baptist Church, Toronto, Ontario, Canada, March 4, 1945.

Pastor: My brethren, God having put it into men's hearts from ancient times to devise instruments of music and to create spiritual songs for the showing forth of His glory, and God having continued the same gift unto our own day, we are here met to dedicate to His praise this Hymnary prepared for our use, to give thanks for all that is written therein, and to pray for grace to use the same skillfully and piously: I, therefore, bid you make response, as appointed, as we join in a common act of dedication. Let us rise. (Congregation standing).

In thankful remembrance of all godly singers and musicians, both in ancient Hebrew Temple and in Christian company, who have taught men to utter worthily the praises of the Most High:

People: We dedicate these Hymn Books unto God's service here.

Pastor: With the intent that we may learn through the gifts of able poets and musicians how to improve our lesser gifts, and grow in ability to sing with the spirit and with the understanding:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we may remember in this place the works and love of God, the grace of the Lord Jesus and the fellowship of the Holy

Spirit, and thereby remember the same in all places and at all times, in our work as in our worship:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we may fittingly observe sacred seasons and holy occasions, at the Lord's Table and at all festivals; and that we may sing God's praises in our homes and in all acts of worship as a Church or as societies:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we may come to a nobler concern for the missionary work of the whole Church of Christ, and for the evangelistic message and public duty of this congregation:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That youth may learn the songs of Zion, that manhood may find its maturity through Christian faith, and that age may be sustained and comforted with the hope of everlasting life:

People: We dedicate these Hymn Books unto God's service here.

Pastor: That we, speaking to God and to one another always in words and ways fitting for their high end, may obey the exhortation of the Scriptures that we make melody in our hearts unto God, and admonish and edify one another in Psalms and hymns and spiritual songs:

People: We dedicate these Hymn Books unto God's service here.

Pastor: Let us pray.

Almighty God, whom saints and angels praise evermore, accept this gift of Thy people this day and make these Hymn Books to be truly the instrument of Thy praise among us and a channel of Thy blessing to us. With our gift we pray Thee to accept us also, that we may be fitted to serve Thee aright and be more worthy to take Thy Name upon our lips. Cleanse us in heart and mind, and grant us discernment in the right use of music and verse. Inspire us, that we may praise Thee skillfully and in sincerity and truth, through Jesur Christ our Lord. Amen.

(The Hymn Books were placed on the Communion Table prior to the Service of Dedication, and distributed immediately at its close.)

A Prayer Meeting Syllabus For Nine Months

1. Some First Principles
 1. What and Where is God?
 2. How Came Our Bible?
 3. Faith and Repentance.
 4. Confession and Baptism.

Studies of the Apostle Paul

- 1. Saul of Tarsus.
- 2. Paul's Companions.
- 3. Paul's Campaigns.
- 4. A Glimpse Into Paul's Letters.
- 5. Another Look Into His Letters.

The Nativity Month

- 1. The Why of Christmas.
- 2. An Evening With Our Carols. (Choir)
- 3. "A Saviour Is Born."
- 4. Reviewing the Year.

Some Men Whom Jesus Made

- 1. Outlook Ahead.
- 2. The Man Who Became a Rock.
- 3. The Man With an Inquisitive Mind.
- 4. The Man Who was a Social Outcast.
- 5. The Man Whom Jesus Could Not Make.

Women of the Bible (Old Testament)

- 1. Thermusis, Daughter of Pharoah.
- 2. Ruth, the Moabitess.
- 3. Esther, Wife of a King.
- 4. Hagar, Bond-Slave.

Missionary Month

- 1. Paraguay and its People.
- 2. Challenge of Opening Doors. (Church Night)
- 3. Consummation of Missions.
- 4. "There They Crucified Him."

Resurrection Month

From the Garden to Olivet

- 1. The Star Which Comes with Hope. (Easter)
- 2. The Place Where we Become Sure.
- 3. The Appearances of Our Risen Lord.
- 4. The Charter of Christian Missions.

Parables of the Kingdom. Matt. XIII

- 1. The Sower.
- 2. The Mustard Seed.
- 3. The Leavened Meal.
- 4. The Pearl.
- 5. The Dragnet.

Byeways in the Bible

- 1. An Evening with Sacred Hymns. (Choir)
- 2. Beautiful Byeways in the Bible—I.
- 3. Beautiful Byeways in the Bible—II.
- 4. Beautiful Byeways in the Bible—III.

—Arranged and submitted by
Edwin Wyle, South Butler, N. Y.

The order of the months can be changed to fit the needs of the local congregation. The arrangement above has no special significance, so far as numerical order is concerned. We emphasize this, because of frequent letters from subscribers referring to arrangement of lines, programs, or series of services, as being "worthless" because parts of the arrangement may refer to seasonal matter, or months have passed. All such arrangements are *suggestive only*, and the arrangement and use for different Churches will depend upon the month the series is undertaken; viz.—if you begin the above series in September, No. 3 above should naturally be changed to Christmas month; likewise No. 7, to Easter, whatever the month.

Startling Bible Statistics

Writes Edwin Wyle, "During my experience as a Preacher-Printer, I picked up a lot of ideas with regard to the Church and printing, and people with a taste for statistics may be interested in learning that the Authorized Version of the Bible contains 810,697 words; 3,566,482 letters, including two diphthongs, (John 3:23 and Acts 9:33). These figures relate to the Text alone, and do not include chapter headings, etc.

"Before the Lin-o-type and other type-setting machines made their appearance, the number of pieces of metal called type to be picked up singly by the hand of the compositor amounted to 5,566,482, because the space between words had to be manipulated as a piece of type.

"Letters in the Bible may be classified as follows:

Capitals	106,992
Small Caps	6,897
Lower Case	3,452,593
Spaces, Points	2,000,000
<hr/>	
Total	5,566,482

"These figures overwhelm one, as even today, a key has to be tapped to produce each matrix, be it letter or space."

You Cannot

You cannot help the poor by destroying the rich.

You cannot help small men by tearing down big men.

You cannot establish sound security on borrowed money.

You cannot bring about prosperity by discouraging thrift.

You cannot strengthen the weak by weakening the strong.

You cannot lift the wage earner by pulling the wage payer down.

You cannot keep out of trouble by spending more than your income.

You cannot further the brotherhood of man by inciting class hatred.

You cannot build character and courage by taking away a man's initiative and independence.

You cannot help men permanently by doing for them what they could and should do for themselves.

—Nation's Business.

February 8, 1945.

"Inclosed is \$3.00 for the renewal of my subscription for 1945.

"May I thank you for the advertisements carried in The Expositor. It was through The Expositor we were able to place a \$1,200.00 order for church furniture.

REV. W. H. SAUNDERS,
2704 Hall St.,
Dallas, Texas.

A "little letter" expressing in a few words the co-operation between readers, advertisers and publisher which keeps The Expositor on your desk.

Happy Marriages

Here is an alphabet for wedded bliss, sent in by a subscriber. It was published in the daily "Dorothy Dix" column.

A—Adaptability. Cultivate a taste for each other's tastes. B—Belief. Trust one another. C—Children. Take them or leave them, but be of the same mind on the subject. D—Devotion. Don't be sparing with love. E—Entertainment. Keep each other amused and interested. F—Finesse. Handle each other with tact.

G—Generosity. Don't be stingy with love, or money, or praise. H—Health. Keep as well as you can and don't talk about your symptoms. I—Interests. Enter into everything the other does. J—Jokes, laugh at 'em and take 'em. K—Kindness. Never fail to show each other tenderness and sympathy. L—Love. Never let your supply run low.

M—Money. Agree before marriage about the division of the family income. N—Need of each other. Make yourself a necessity to your mate. O—Observation. Notice when the wife has a new gown or the husband looks particularly spick and span. P—Politeness. Treat each other as courteously as you would strangers. Q—Quiet. Keep a peaceful home. R—Respect. Show deference to each other's opinions and intelligence. S—Sportsmanship. Take marriage on the chin, and come up smiling.

T—Tenderness. Be all heart to your husband or wife. U—Understanding. Enter into the thoughts and feelings of your mate. V—Virtue. No philandering on either side. W—Willingness. Both husband and wife be willing to help each other pull their weight in the boat. X—Extra attention. Especially when one is down-hearted or sick. Y—Yes

them. Flattery is the oil that lubricates the domestic machinery and makes it click. Z—Zero. Your marriage will never be zero if you follow these rules. —Alpha Bet.

Crusade For Freedom

By JAMES W. FIFIELD, JR., D.D.

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken from us, granted but can be regained, post-war, through concerted effort.

The slide into collectivism is comfortable for those benefitting from governmental paternalism. To thwart the trend, before it reaches the totalitarian level, will require heroic action.

America's first job is to win the war. It is much easier to be confident about that than about the outlook for freedom in the post-war world. Eternal vigilance is still the price of liberty.

In this crusade men and women in all walks of life are joined. Great associations of educators, lawyers, physicians, business men, farmers, and clergymen are all allies. Responsible labor leaders are increasingly concerned because of the collectivist, stateist trend which began before the war.

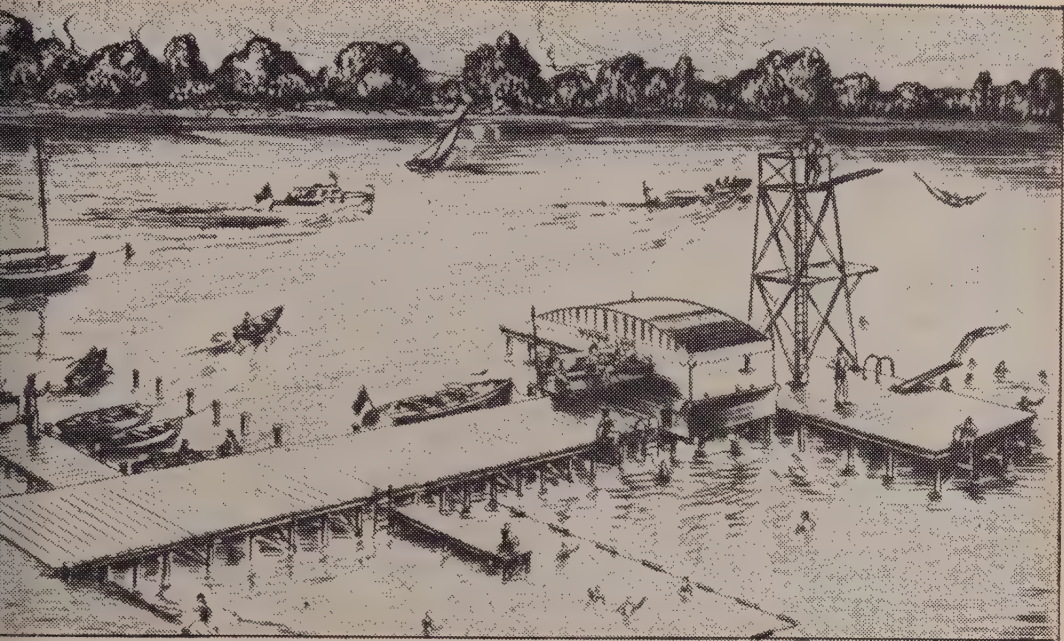
That Spiritual Mobilization operates through the clergy of all denominations is not a hardship. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

It is late, but not too late. The real America is not dead, just preoccupied with the war. It is the duty of clergymen, despite preoccupation, on behalf of those who fight for freedom to keep alive Christian and American concepts for the post-war pattern.

This should not be an unpopular or difficult cause, but it often is. It opposes impractical idealism. It runs counter to selfish ambition. It condemns lust for power. It counters rule by expediency and personal whim. It challenges attitudes of compromise with principles and truth. It believes the destruction of the real America would bring loss to all her citizens and to the world which looks to her with hope for kindling lamps of freedom that have gone out elsewhere.

The great motive back of America's swing toward a European, collectivist way of life was the desire for security. It is clearly the clergy's responsibility to show that no state can provide security. Whenever the state fails

(Continued on page 201)

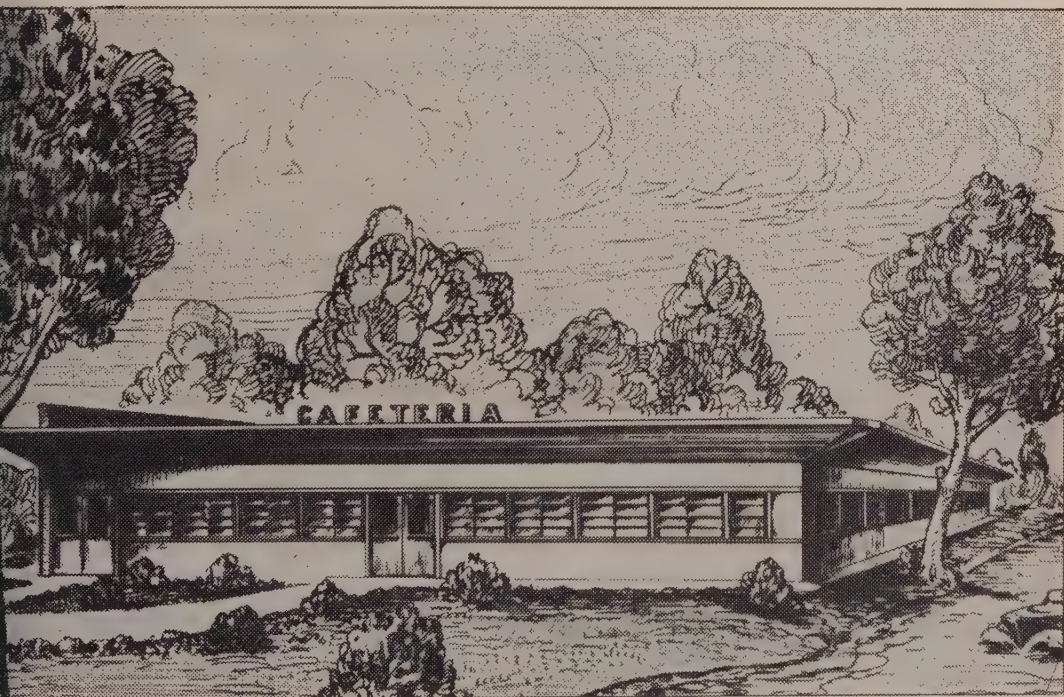


The New Pier on the Lake at the Winona Assembly Grounds

WINONA LAKE CHRISTIAN ASSEMBLY

The 1945 conference season promises in-
 igation, study, and relaxation for thousands
 no need rebuilding mentally, physically and
 ritually. Few of us can be absent from our
 ces of responsibility for vacations this year,

but the need for "rehabilitation" can be met
 by combining study, fellowship, and relaxa-
 tion, and increased and improved facilities at
 Winona Lake will provide the answer to thou-
 sands of *Expositor* subscribers.



The Cafeteria, commodious, well-lighted, for the accommodation of Summer Assembly Attendants



THE PULPIT



INCOMPLETE IDENTIFICATION

FRANK B. FAGERBURG

Text: Matthew 13:55. "Is not this the carpenter's son?"

THEY were right, entirely right. But they were wrong too, so very wrong. That is what makes life so complicated and many times so tragic—we can be right and at the same time wrong.

The identification was correct—but incomplete. He was a carpenter's son, but He was infinitely more. We see here our common human tendency to build pigeon holes and stuff people neatly into their respective places. Once snugly filed away a person has little chance of escaping his classification. It is a mental convenience, but it is a moral catastrophe.

This common human trait of tagging people can be both a libel and a tyranny, partly because no one tag can tell the story and also because the same label can mean such different things to different people. So we say: "He is a Jew," "He is a socialist," "He is a modernist," "He is a foreigner," or "He is an enemy." The designation can be at the same time true and so inadequate and incomplete as to be virtually false.

The best illustration we have in America of the fact that one's contemporaries cannot judge fairly and that only years can help in a true appraisal is Abraham Lincoln. For most of America today, 78 years after his tragic death, he is the dominating figure of our brief national history. One stands by the gigantic figure in the great memorial building at Washington, D. C., with a lump in his throat. Much as we love Washington, Lincoln is surrounded with a peculiar aura. But go back to 1860-65. Recently someone has gleaned some of the comments from the press at the time Lincoln was in the White House. Here are a few of them:

Los Angeles, Calif.

"This man Lincoln is destroying the country founded by the Revolutionary leaders."

"This man Lincoln is at heart a slaveholder." "This man Lincoln is an abolitionist." "This man Lincoln is a black Republican." "This man Lincoln is a monster in human form." "This man Lincoln is a mountebank." "This man Lincoln is a misfit in the presidential office." "This man Lincoln is a complete failure." "This man Lincoln is simply drifting." "This man Lincoln has no policy." "This man Lincoln cannot be re-elected." "This man Lincoln is alienating every friend of the Union." "This man Lincoln is bankrupting the nation." "This man Lincoln is slaughtering our young men."

Poor, lonely Lincoln was pathetically misjudged. But take anyone of the tags which might have been true, and see how incomplete it was: A rail-splitter, a lawyer, a tall gaunt figure, a Republican, a non-Church member. Right—he was a rail-splitter, a lawyer, a tall gaunt figure, a Republican, a non-Church member. But each or all of them together are complete identifications.

Not only adequate time, but distance too, necessary to escape the tyranny of tags. It is this famous passage in Matthew which yields the familiar quotation, "A prophet is not without honor save in his own country and in his own house." Geographically a little hill can look like a mountain if we are too close, but morally a mountain can look like a little hill if we are too close. In Nazareth Jesus was just "the carpenter's son." In Springfield Lincoln was just "honest old Abe." Distance lends not only "enchantment to the view"—it lends truthful perspective too.

One might choose a dozen illustrations of our morning theme. I choose this one because it applies so generally in America and so perfectly throws light upon our problem:

a negro." What does that say? It says everything—and it says almost nothing. How the heart of Christ must burn over this tragic complete identification abroad in our land. This is incomplete identification cannot only light America for a century to come, but it will lose for us this war. Pearl Buck insists that the color problem has already lost the war for us. But let us go back and see what a foolish, prejudiced, pigeon-holing does.

"He is a negro." Of George Washington Carver it could have been truthfully said, "He is a negro." Some of the most practical and ethical implications for daily living are summed into that statement for a black man, and yet see how inadequate it is. George Washington Carver was also a man, a citizen, most devout Christian. But more, he was a scientist with a most remarkable record. Most of you know the interesting story of how he and innumerable by-products in the sweet potato, the peanut and the common clay of the Southern States.

"He is a negro!" You see that does say a part of the truth about George Washington Carver, but so small a part of the truth that it almost lies when he stops with such incomplete identification.

I am reminded that Jesus was never dominated by the tyranny of tags. He always saw the rest of what a man was and what he might be. "He is a publican." That is what the fellow-citizens in Jericho said about Zacchaeus. That was true too. He was one of those impossible publicans—traitors, extortioners in the employ of the Roman government. But that is incomplete identification. He was also a man, he was ashamed of himself, he was hungry to be something better, he was a child of God. There were in him margins of honesty and generosity which Jesus saw and which His loving treatment pulled out into reality.

"She is a sinner." That is what the scandalized pharisees said about the woman taken in her shame. It was true too, but only partly true. Jesus saw the rest of her. You can carry it on out for yourself and see how Jesus saw the *extra* and *beyond* in Peter and Matthew and in all whom He touched.

Both time and space are necessary for proper appraisal. That means that there is one person whom you know least of all—the one you are so sure you know better than anyone in the world—yourself. The old Greek philosopher said, "Know Thyself!" It is good counsel. I wonder, however, just how far it is possible. I am certain it is that there are dimensions of our souls which we can scarcely imagine. We let ourselves off too easily. That is just the mar-

vel of it when we let Christ in. He finds new areas, new capacities, new powers. Incomplete identification is never more dangerous than in one's own appraisal of himself.

I am remembering this too—that those who said—"Is not this the carpenter's son?" in their incomplete identification were not so much cheating Jesus as they were cheating themselves. It was not so much that they robbed Him of credit and honor that were His due; they robbed themselves, for the passage in Mark tells us "He did not many mighty works there because of their unbelief." Then their sick were slighted by their mean appraisal—and their own souls missed the blessing of One greater than a carpenter.

I am thinking of all the values America loses in its incomplete identification—"He is a negro." Someone says boldly that it was the slaveholder not the slave who in the end suffered the greater soul damage. The humiliation and bitterness on the part of negroes cannot so much as be imagined, but does not our society itself suffer more as it is robbed of all that a truly free and justly-treated negro might contribute to his fellow-citizens? And so of that neighbor or stranger who is held at arm's length worthy or inadequately tagged. What might he not mean as a revelation of man and of God if he were given the chance?

But let us go back to our text itself in its strict application. "Is not this the carpenter's son?" And so that was all they got from Him,—a yoke made for their oxen, or a stool repaired! But you have gone further. You say, "He was a great teacher." And so you have received some helpful precepts. Another insists, "He was a prophet." Jesus has blessed him more. "A great good man—the best." He gives you then a new faith in human nature. But Peter and his disciple friends went yet further—"Thou art Christ, son of the living God." And from Him then they received a new revelation of the divine—and more new life for themselves.

He will take you just where you are. He is patient with us as He was with them. But beware how you stop with incomplete identification. Stopping part way robs you more than it robs Him.

Freedom

We must establish the equality of men. And we shall find this equality not in the different talents which we severally possess nor in the different incomes, but in the great franchise of the mind, the universal franchise which is bounded neither by color, nor by creed, nor by social status. Open the books, if you wish to be free.—Wendell L. Willkie.



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"... and honestly, I never knew teaching could be such a real pleasure. Now my pupils come to class prepared with their lesson, eager to listen and enter into discussion. And of course they're learning the Bible better and faster than I ever before thought possible."

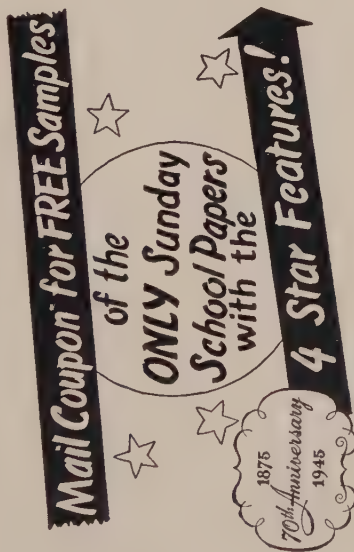
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NOT IN THE HEADLINES

GEORGE W. WISEMAN

Text: I Kings 19:9-12.

THE first place we look for news is in the headlines. The small print can wait. It is unimportant. However, we soon discover that God is rarely found in big print. Instead, we read of war, murder, robbery, catastrophe and lust. If God is to be found it is well to forget the headlines and search through the small print. It is there we read of some religious service, a paragraph from a sermon, or something wholesome and refreshing from everyday life. This lesson was learned long ago by Elijah. He thought God would be found in the headlines. He thought so largely because that is what he yearned for at the time. He was discouraged and had asked God to take his life. Above all else he wanted Him to speak and thought surely the voice of the Divine would come in the spectacular, the big noise, the headlines. To these events he listened but failed to hear the voice he sought.

Notice the headlines through which Elijah expected God to speak. First was the hurricane. A hurricane is always headline news, and Elijah thought God would speak through this mighty wind. So have millions of others. Whenever a hurricane strikes someone will cry, "It is God's voice. He is pouring out his vengeance upon the people." But Elijah made an astounding discovery. He found that God was not in the hurricane. What a let-down for him! A great headline of nature and God not in it! A mighty wind but no voice! Yet isn't that consistent with God and His plans? It is not the wind which uproots the trees that brings nature to life, but the gentle rays of the sun which quietly shine from the heavens. The wind might be necessary but the miracle of Spring follows the quiet warmth and the gentle patter of rain. God was not in the hurricane.

The second headline appeared as an earthquake. Surely God would speak through that. Thus Elijah not only listened but witnessed the great upheaval. Yet when it had passed he was conscious that God had not spoken. He had not only learned but his experience teaches us an important lesson. God does not use forces of destruction to make His will

known. Harsh, condemning, critical, unkind words are earthquakes. But they are minus God. They do not win men for Christ. They do not portray His spirit. They are powerless to build His kingdom. They are Godless and soulless. Let us bear in mind that like a hurricane, earthquakes do not convert. God has other means but not this.

The third headline that Elijah faced was a devastating fire. A devastating fire is front page news. Elijah felt certain God would not speak, but once again he was mistaken. The fire came, destroyed and vanished, but God's voice was not heard. Devastating fires might drive one away because of their intense heat but they cannot warm the heart. God has spoken by way of fire, but not fires of destruction. He spoke to Moses through a burning bush, but the bush was not consumed. There was nothing devastating about that. God spoke at Pentecost through tongues of fire, but nothing was destroyed. Instead, power flowed upon all who were present. The huge, flaming headlines are minus God. When God speaks the heart is warmed, souls are saved as His Kingdom is established. However, all these violent upheavals may be a preparation for His voice. They were for Elijah. They prepared him for the voice that was to follow.

It was by way of the still small voice that God came. In other words, God did not appear in the headlines, rather was He revealed in the smallest print. A still small voice—this indicates the usual, the common, the ordinary. A quiet voice doesn't make the front page. It doesn't scream of terrible happenings. That is perhaps the reason Elijah never expected to hear from this direction. That is why we do not hear God. We expect Him to shout. We do not expect a whisper to be authentic. We feel He must show His power and a quiet stillness doesn't suggest power. Yet this is the way God has always worked.

Clarence W. Hall tells of a letter which he recently received. It was written by a servant man who was brought to Christ by a convert native who rescued him in the South Pacific and pressed home the gospel so faithfully that the boy sat at his feet and learned the way to Christ—a message that he had scorned before.

East Hartford, Conn.

lanley W. Tefft, an aerial gunner from Toledo, Ohio, disclosed that natives, made Christian by American missionaries before the war on a South Pacific island, won seven converts. The Navy fliers shot down in combat. The hero was sure of his facts because he was one of the converts. These are but two of hundreds of stories not found in the headlines, which reveal the quiet and seemingly unimportant in which God speaks.

What does a voice suggest? Doesn't it suggest companionship? A voice that can be heard is near. Violence hardly suggests companionship. The Bible reveals a God that is with His people. A voice suggests understanding; a catastrophe doesn't. God understands. He knows us as we are. A voice indicates leadership and help. God is a very presence, not only in times of trouble, but at all times because He stands ready to guide. A voice indicates reason; storms do not. Devastating fires and earthquakes do not. Behind a voice is a mind, and a mind suggests reason. Come let us reason together, saith the Lord. Though your sins be as scarlet they shall be white as snow." God reasons with us, not only concerning sin, but every problem that touches human life. The greatest step man can take comes when he rises above the screaming headlines, and finds God in the still small voice.

God has always spoken by way of gentle stillness. Jesus is the greatest message ever sent to the world. How much noise was present at His birth? Read the gospels again. It came, not amidst the frenzied rush of the day, but in the quietness of night. There were no blaring trumpets. The stillness was not broken by the din of thunder, or the brilliant flashes of lightning. Even the shepherds watching their sheep felt nothing unusual until the great event was made known to them by a soft light from the heavens, and soft strains of an angelic choir. They were afraid because the scene was so unusual yet so noiseless. These men were led by a star. The Christ Child was born in a peaceful nook in a stable. This was God's greatest message to the world. That which can be said of His birth can likewise be said of His resurrection.

This has ever been God's method because there is more power in quietness than in noise. Silence is the process of salvation. How silently it comes to a yearning soul, yet a saved Christianity has done more for civilization in this generation than all the clanging, clashing voices of paganism since the beginning of time. Like the ideal of love. How quietly it works, for it is love and not hate that has made life

worth living. Think for a moment of peace. Contrast it with the noise and confusion of war. War makes the headlines daily, yet it is powerless to bring to the human heart and the world what peace brings. Consider truth. How quiet and serene it is. How loud falsehood is, yet it is not falsehood but truth that is timeless.

The headlines that draw our attention belong to the world. Let us not be blind to them, but let us take time for the small print. The still small voice belongs to God. That is a message from beyond this world. It deals with tomorrow as well as today. These are the lines that we are to read; the path that we are to follow; the life that we are to live.

Prayer for "V" Day

The following prayer is suggested by the Reverend Roy C. Helfenstein, First Congregational Church, Mason City, Iowa.

O God, "Thou Great Deliverer from peril's dreadful hand," we joyfully but penitently unite our prayers of thanksgiving to Thee for the victory that has come to the Allied Forces in the Western War zone. We thank Thee that the terrible war, which has been waged in Europe these past five years in defense of freedom, has come to a successful end. With sincere contrition, we humbly confess the sins of mankind that were responsible for the world's baptism of fire and blood. For Thy divine forgiveness to an offending humanity, we devoutly pray.

Make plain and convincing to mankind the better way, O God—the way of peace and brotherhood. And grant that never again shall the nations resort to the way of war.

Thou divine Deliverer and Benefactor, we devoutly thank Thee for the victory. And sincerely we pray that, as individuals and as a nation, we may be worthy of the sacrifices that have been made in the attaining of the victory. May we and all people of the Allied Nations commemorate the valor, heroism, and sacrifice of those fallen in service, by observing this day in prayerful meditation instead of in hilarious celebration. Grant that the mood of the Allied people on this day and in the days ahead shall be the mood of heart-searching, and of calm reflection on Thy divine Providence. And may we all ponder well the tremendous price in human lives that the victory has cost. May the mood of contemplation of nobler living on our part, and of worthier service to be rendered by each one of us—the mood of dedication of life to our day and generation and to Thee, be the mood of each of us.

Bless Thou by Thy Holy presence and by Thy Peace divine in a very special way every home that has a gold star on its Service Flag. In appreciation of the victory, may every one of us dedicate our thoughts, our talents, our love, our resources, and our lives to the unfinished task of establishing Thy Kingdom upon the earth—the kingdom of justice, righteousness, peace, brotherhood, security, and opportunity for all.

In the name of the Prince of Peace, we pray.
Amen.

Men were created to live like sons of God.

"ONE THING I..."

CHARLES HADDON NABERS

Text: John 9:24; Phil. 3:13.

BEWARE," shouts the old proverb, "of the one idea man." The danger of coming in contact with this sort of individual is that we are likely to discover him to be invincible. To have one idea, and only one idea, is to become a very narrow sort of person, one would casually argue to himself; but to have one idea, and only one idea, is to become a man who is rather had by that idea, and is become not merely a mouthpiece for that idea, but a crusader in its behalf, so that all else is viewed in the prospective of this idea. The person may not be very broad, but to be too broad is to spread out very thin; but on the other hand, the person may go down deep, deep, deeper, and the idea may dominate the whole personality.

I am reminded of the truth written in the history of the long struggle of man from the depths of savagery to the heights of civilization and culture, if you would call the present time with its dive-bomber dip from the period of gadgets to a time of rationing, priorities and other restrictions, a period of civilization. In every important movement, the deciding personality has most likely been the one idea man or woman.

I see that in the history of the reforms by which men have got rid of age-old and world-wide abuses from the end of the gladiatorial games in Rome to some of the most recent attempts that have been made in America. A monk with a single idea was the cause of the ending of human slaughter in the arenas of Rome. A nobleman in Great Britain, Lord Shaftesbury, was almost wholly responsible for the ending of the abuses in the lives of the working classes in that nation as it was fast becoming an industrial center. The name of Carrie Nation suggests the warfare waged so successfully so long against the corner saloon, and the name of Woodrow Wilson symbolizes the establishment of a League in which all nations were to live together in peace, honesty, harmony and no name-calling. Behind every reform is some personality whose whole strength of body, vigor of mind and greatness of soul were focused upon a cause, and concerning that cause the person said: "One thing I—" until we associate the thing with the person and the person with the thing.

Greenville, S. C.

But if this one idea personality has been the cause of so much good in the upward struggle of the human race, he has likewise been the prolific cause of much of the disaster, sorrow and tragedy that has stalked continents, dipped the nations in tears, and caused the proud structures built by the hopes and aspirations of soldiers of the common good to fall to pieces in a single hour, and often to be forgotten in a single generation. The idea of conquest has taken hold of men in many different areas of the world and in many different ages from the time of Genghis Khan and Alexander, son of Philip of Macedonia, to the personalities which flame upon the horizon today, and which, please God, will neither live so long or be considered so wonderful when a real perspective is gained as those whose kingdoms have already ended at the death of the founder or years before that death. Caesar and Napoleon, Frederick and Wilhelm the Second all went close to the top, carried to heights of human glory because of driving forces of a single idea around which were gathered all the force of a strong personality.

The important matter therefore, after having seen how history testifies to the power of the One idea man, is to get the idea right, we would keep the man right, and make the world right. Christian history furnishes abundant examples of where and how this has been magnificently done. When Peter the Hermit was preaching the Crusade in all the capitals of western Europe, waving the sword and begging men to take arms to drive Moslems from the Holy Places of the Near East, Raymond Lull landed in Africa with another One Idea, it being that Love Alone Will Win the World for Christ. The motto of His life was that "He who loves not lives not, and he who lives by the love of Christ in his heart will never die." He was a martyr to his faith, but the imprint of that great One Idea personality is still felt upon the forces of darkness and evil in the continent of Africa. One of the great branches of the Christian Church owes its existence to a single idea embodied in a little group in Oxford University. Whitfield and the Wesley brothers lived by the driving force of that idea, and the world has become richer, stronger and truer because of their consecration and dedication. The nineteenth century was the greatest century of world-wide Christianity witnessing since the days of the apostles. William Latourette of Yale wrote his seven volume history of the Expansion of Christianity he hoped to devote three of the seven books to a discussion of this single century. The imper-

to this period sprang from the fact that the group of college students held a prayer meeting in the rain under the cover of a haystack at Williams colony, and there was born a great idea; "The Evangelization of the World in This Generation." In the glow of a single idea, men went forth from the churches, schools and homes of America in a vast army of workers to carry the Christian Gospel to every land beneath the sun, and in the radiance of their persistence and toil the sound of Christian hymns and the eloquence of Christian sermons was heard not only from England's icy mountains to India's coral sands, from Ceylon's coral beaches, and the shores of Montezuma to the shores of Tripoli, but in the unopened interiors were a hundred more languages reduced to writing so that those who spoke them could have given to the world the words of Jesus Christ, the Saviour who died to save the world from sin.

And so it goes. And the little globes which produce the light are in touch with the power that by the wires that lead back to that source of strength. And the Bible brings us examples of the strength of men who say out things that supremely count, "One thing I" and stick to that through storm, strife, fierceness and brutality.

One of such men is the unnamed man in the Bible and whose life and experience is gathered up in the facts presented by John in the ninth chapter of His Gospel. A man who has been born blind was healed by Jesus in the city of Jerusalem. After the healing there was a considerable controversy among the Jews, for even as now, there is always present an element which is less concerned about something being done than they are about who does it and whether or not it is done according to a pattern they have in mind. In the midst of this bitter controversy, the man was called on to witness several times, and expert questioners sought to tangle him up so that his story would be considered worthless. But he blazed through the whole of the non-sequential with the stirring affirmation: "One thing I know, that whereas I was blind, now I see." He could give testimony that was clear and positive about what had come within the range of his personal knowledge; he was sure that Jesus had blessed him, and he was not going to let the fact of Christ's passing be dimmed out by any bickering, any emphasis on the non-essential, or any covering up with a mass of needless details. He was a one-idea-man; and the idea was superb: "He opened up to me the entrance of the power of Christ into my needily life. He was saved from both

physical and spiritual blindness that day, and his words rang out to all the world that this was so." We need men like that. We need men who recognize that the touch of God upon their lives is the only thing that really counts in the midst of the many things which happen these stirring days, and when so many currents are blowing across our lives that we need be sure that we recognize the winds blowing from the hills of the Lord. We need men who in time of sorrow can say: "One thing I know. God is near. God has helped. God is helping, and we get that help through faith in Jesus Christ my personal Saviour." We need men who in time of fog and bewilderment can shout: "One thing I know. The path may be dark, and the sea may be angry, but whether we travel on land, on sea, or in the air, we do not travel alone, for One goeth with me, and since He is near, nearer than breathing, closer than hands and feet, I shall not fear what man may try to do unto me." We need men who in times of weakness say calmly: "One thing I know. God is a sure refuge in every time of trouble, and His strength is made perfect in my weakness." We need men who put God first, and who make their one idea of life the idea of living with God, living for God, and living through God.

Another such one idea man in the New Testament whose personality gives luster to the whole Christian era is the Apostle Paul. In writing the third chapter of his intimate letter to the Christian community in Philippi, he recounted his past life, turns abruptly from the past which he is willing to throw into the garbage heap in the alley, with his program and purpose for the present and future. An essential element in that program comes in these words strangely similar to those from the lips of the man cured of blindness. Paul wrote to Philippi: "This one thing I do." All the proud hopes of earthly preferment built upon family, all the dreams of success based upon the education and training that he had received from Hebrew, Greek and Roman sources, all the skill that he had acquired in the study and contemplation of a well-planned life, all these disappear as the light shines upon him on the road to Damascus, and he sees Jesus, hears Jesus call, and gives himself with all his family, study and achievement to the service of the Saviour of mankind. The after years in the life of this human spiritual dynamo testify to the power of a one-idea-man when that idea is the making of Christ known unto others.

We need men of that consecration and purpose today.

THIS IS THE DAY

WILSON G. COLE, D.D.

Text: II Cor. 6:2. "Now is the accepted time, now is the day of salvation."

WE have been warned against the lure of the now. Browning said, "Leave now for dogs and apes, man has forever." Now is only for the low-brows, the near-sighted, the physicalist. These slaves to the immediacy and materiality are determined to squeeze out of the passing hour the maximum of sense pleasures. Their philosophy of life is "Eat, drink and be merry, for tomorrow we die." And Howard Spring reminds us in "Fame Is the Spur,"

*"How still the dreams within the head
One second after we are dead."*

Browning seems right when he disdains such commitment. Leave now to the earthward slanted, but let the aspirants to greatness hitch their wagon to a star, and triumphantly escape the slavery of the near in time and place. It seems like a wise and needed heraldry—this fleeing from the now. For such policy has damaged the bodies and souls of men. With hope gone for the future, or distrust of tomorrow, or uncertainty of next week, the devotees of the passing hour have experienced the thrills of released inhibitions. Sometimes youth on the way to battle have succumbed to this enticing pessimism, and done things they would not have done, if they knew, "man had forever." Frequently people have been disloyal to themselves and humanity because they said, "Tomorrow, we die." For man misses the inexorable truth of the indestructibility of his own life, when he says "tomorrow, death." The truth is that he shall never die, and what he does in the now will be with him in the coming now.

Read the Book of Life and be aware of the magnificence and magnitude of the now. The story of man's emergence from a dark cave to climb the peak of Divine vision is a series of mighty nows. The escape from hardening the heart and blinding the eyes is a full recognition of present relevance. When Jesus talked profound truths to the woman at the well, she was excited about the future, and the coming Messiah. He pulled her attention into the focus of the present when he said, "Say not ye, There are yet four months, and then cometh the harvest. Behold I say unto you, lift up

your eyes and look on the fields, for they are white already to harvest."

We have need of being halted right where we are, fearing the audience of today, and playing intelligently and well the important role assigned to us in the total story of the universe. It is a wholesome halt. It will make our souls good to become acutely aware and alive to the pulsating now. I can hear the Master Director shouting, "Camera! — light! Action!" The photographer is turning the wheel and the reel of films is recording our words and movements. We are living in the now. This is our great day—with a world shattered, yearning, expecting us. What a moment to live!

It is exciting when you reflect on all the mechanism and music of a living God setting the stage and controlling the curtains and dropping for us to play our present part in this gigantic whole, that we tremble with joy and fear as we appear before the eternal footlights. Reality is eternity, but the now is the only place where we touch the eternal. Countless years have ticked away to bring us to this spot. All that has gone before has brought us to this mighty moment. This is our day. The glory and shame of the past are beyond recovery; change, the glamour and dread of the future are beyond our reach and experience. The Bible word is NOW with the creative God and the creative You on the stage for this moment. Thank God we have today.

Such awareness of present reality will wonder in our souls. It will loosen the vicegrip of the dead past that has stopped the heart beat of many creative personalities. Henry Van Dyke said:

*"I know that Europe's wonderful, yet
something seems to lack;
The Past is too much with her, and
the people looking back."*

But that intruding, paralyzing past is not confined to Europe. It has obstructed China, chained India, enslaved Africa, and spread blight over the minds of people in every continent of the world.

It is not merely the tragedies and sins of the past that obtrude the present and annul creative living, but the glories, achievements, lights, riches of another day are pulled into the now in odious comparison. It need not be so, but men lose heart when they think all goodness and greatness and gladness prevailed

Syracuse, New York

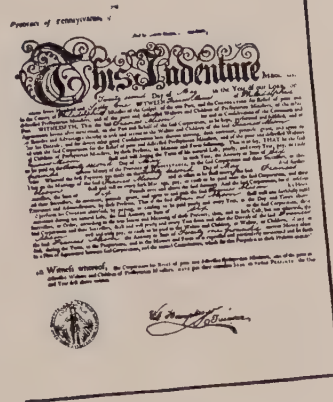
day, and this poor day in which we is barren and purposeless, a day of empty y and lost vision.

to be brought up sharply to the fact of the born day, bringing the light of eternity in- ne experience of man and breaking the ce of time, is to defeat the twisted witch- of a departed age. The people that lament good old days that are gone, are untrue he stalwart saints and brave pioneers that e the world rich by living. Lamenting their ing rather than being inspired by their rmance, is to fail to use our now for our ive role.

appreciate the past. But I did not live in the Wesleyan revival, nor the French aissance, nor the Protestant Reformation. here today, in the same world in which t prophets preached the new truth of their . I have the same God who inspired n to write and proclaim. In fact I have advantage of their contribution. Then t are we waiting for? The trumpets have ded. It is time for us to step up and say piece. Make it good, for this is all you —the Now. There is nothing keeping you a writing a poem, singing a song, extend- a hand of helpfulness, expressing love and pathy, appreciating your fellows trying to velle, and creating new beauty by your liv- and finding ways to lead the weary and y laden to the compassionate Christ. "Now e accepted time, now is the day of Salva- " Let's all say it, "Now."

ut perhaps the future is hurting us more e the past. We are in danger of accepting e dreadful war years as a frightful inter- y a between acts nightmare. The domi- attitude is waiting and hoping, sometimes ntly, sometimes rebelliously, but always nning toward resumption of the interrupted . It is an understandable attitude. Fami- are broken up. Husbands and wives are rated in the rich years of their companion- Boys are forced to delay their education, e preparation for successful living, their use to love and marry and build a home. y will be killed, others crippled, and still s thwarted and twisted in personality. It wonder that people would pull down the es on the present, and drift back in memory e golden days of yesterday, or stretch lame s in hope of a better tomorrow. Today em is like waiting for a train that is late— ing to do 'til it comes round the bend.

owever easily we slip into that attitude is, ight to know it is perilous. For the spirit an was never made to mark time, or mere- ass the time patiently. Each tick of the



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clock is a signal for worthy, joyous, satisfying creative thinking and acting. By that process alone are we ready for the future which now haunts us day and night.

If you merely wait for the one who has gone away, you will not be equal to the one who comes back. He will be learning new skills, experiencing new developments, or climbing to new masteries. Whether wife or parent we owe to those who went away an enriched and enlarged life in their absence. And that can be achieved only by using the precious days, of what we thought was an interlude period, to play the most important role of our career. Now we must live fully if tomorrow we would live successfully.

But perhaps the greatest harm the future is doing to millions of lives is putting the pall of futility upon their hearts. Anyone who tries to visualize the kind of world we are to have after the war is usually lost in blind alleys, or falls helpless in a fog. The multiplicity of post-war plans trying to satisfy the yearnings of humanity, and curb the hates and greeds of races makes us dizzy, then depressed. Then we begin to say, "What's the use? Nothing good can ever be made out of this mess of the world." Then follows inactivity and inertia. The present can be ruined by the dread of the future. Jesus spoke for our times when he said, "Take no thought for the morrow," for he knew our anxiety today will destroy tomorrow. The finest thing to do for the future is to do the next best thing now.

Recent issues of the Christian News Letter of England have two articles showing how England survived because the people would not accept defeat. "They would not accept the future from the hands of contemporary prophecy. We were nearly lost by the people who brooded so much on the decline of the West and the horrors of conflicts to come that they became incapable of taking any steps. We were saved by the people who lived for the day, attacking each bomber as it arrived, extinguishing each fire as it broke out, propping up each thing as it fell down, putting in emergency sanitation as need arose—doing the next thing. Because of this, the future as predicted, never became an actual present."

The big sin of all this hankering to control the future and escape the present is its impiety. After all we are not gods. It is enough to be guided by the past, trustful of the future, then live triumphantly the now.

Christ is not a relic even with a halo, but a living person in our Church today. If you did not see Him when the minister blessed with flowers and water the new lives recently sent

from heaven, you are missing the beautiful now. In a Brooklyn hospital, on a hot July night, stepped in a room to visit a very good friend afflicted with a terrible disease. He was partially delirious. Years after he said, "I thought it was Jesus that came into the room and fanned me that night." Then he added, "Maybe it was." Of course it was. On Jesus in his heart and mine could have bourn us in love, and made us share a common suffering. Do you miss the foot-fall of the divine in the present ministry of man to man? Christ is walking now to heal a sick world. Walk with Him.

It is unfortunate if we long for heaven and do not know that we have it now. For where God is known and loved, where Christ is present redeeming and inspiring a soul, there is heaven. Now is the day of salvation. "This is the day which the Lord hath made. We will rejoice and be glad in it."

OUTLINES

By CLAUDE R. SHAVER

A Finishing Touch to Education (For the Commencement Season)

Text: "The Glorious Father grant you the spirit of wisdom and revelation for the knowledge of Himself, illuminating the eyes of your heart, so that you can understand the hope to which he calls us."—Eph. 1: 17, 18 (R.V.)

Here is a signal instance of the illuminating value of the Revised Translation whereby the horizons of life are lifted above the intellectual to the sublime regions of the spiritual; and not "the eyes of understanding" merely; but that deeper consciousness of faith, where we become aware of the verities of eternal things (II Cor. 4:18) which "things" surely are essentials in education.

I. It is around the heart areas (not heads) that we discern the real issues of life (Prov. 4:23). Dr. Cabot (M.D.) some years ago gave to the public a scientific list of "Things Men Live By"—Work, Play, Love, Worship. Is it not around these heart issues that high resolves to fight for liberty arise? sustaining homes, schools and churches?

II. Paul, the apostle, standing before the sages in Athens, failed to convince those intellectuals, because he restricted his argument to the intellect rather than to their hearts.

Oregon, Illinois

up for it in Corinth, (See 1st letter, ch. 13: 17-29) "Christ crucified . . . the power of God and the wisdom of God." The church has the wisdom of God, but it needs a deeper appreciation of sacrificial love, exemplified at the Cross.

I. At Lake Chautauqua some summers ago the ministers present were called into conference, asking how that intellectual cramping institution might be brought back to former prestige. An eminent minister (who was lecturing on "Shakespeare's Women," by way) frankly said, "Chautauqua needs a little less light and *more heat*." Perhaps all the influences in America may heed this advice.

V. It is in the heart's areas, implied above, that the Spirit of God illuminates and inspires; that the King in power (vs. 19) such as raised Christ from the dead (vs. 20). Is not this the sublime finish to life?

From After-Easter Gloom to Glory

I: "I go afishing (John 21:3); Feed my sheep (21:17); Follow thou me". (21:19).

That was a gloomy mood, overshadowing the seven fishermen, returning from a fruitless search that morning. Their gloom was not altogether because of material failure. There was the shadow of the Cross, the uncertainty of the Master's earthly career, and the decision of apparently lost leadership. A thoughtful Bible student once said that the early Christian church was centered there that

But the Founder was there in new form, going to new methods, even in fishing; but especially inviting to an awakened hope as to the reality of the spiritual life; which could triumph over such failures as Peter and Thomas.

II. The method was a review of past teaching and an evangelistic application (Feed my Sheep) recalling His own power through His facts with the Father. Here was the undiscovered realm for that early church and perhaps here is the land of "Beginning Again" for today's disciples.

III. Easter parade and glamour has its place in church services; but the after-Easter reality, demonstrated in the Master's call "Follow me," is more enduring. "Joy in heaven for one sinner that repenteth" (Luke 15:7).

V. It is something to have a partner who can guide in fishing. It is infinitely more precious to share a partnership with the Father, the elder brother of the Prodigal was told

The Real America

The real America is not dead, just preoccupied with the war. The great moment for freedom in America and therefore in the world, will come after Victory.

A post-war awakening to what has been happening within the nation will jar the citizenry into vigorous action and thwart our trend toward the "hell" into which other nations fell when their state-ism reached the totalitarian level.

When Freedom's great opportunity arrives the clergy of America can be counted upon for vigorous, courageous leadership on behalf of Christian, American, anti-Collectivist, anti-Stateist ideals.

Fourteen countries were collectivized between 1926 and 1939 in the death march of nations. In each instance leaders and impractical idealists assured the people that basic freedoms and spiritual ideals would be preserved. None were! None ever can be! Where the state is all powerful, there is no place for God!

Help prepare for Freedom's big moment! The nation has a right to expect the clergy to lead this fight. Associations of business men, farmers, professional men, responsible labor leaders as well as rank and file citizens need leadership at the spiritual, non-partisan level.

Are you interested in receiving the monthly bulletins of this ten year old, expanding Crusade? Have you had experiences that will enhearten and help your fellow-ministers to be effective in this "Fight for freedom"—for constitutional government, the democratic process, free pulpit, free speech, free enterprise, free assembly and free press—the freedoms *belonging* to man, a child of God? Let us hear from you!

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in Luke 15:31—"Ever with me All that I have is thine."

When the Growing Corn Whispers

Text: "The valleys are covered with corn, they shout for joy, they also sing." (Psalms 65:13).

Last July a Nebraska farmer watched his flourishing corn crop one night and found it had grown six inches, according to press reports. He thought he heard it whisper, and a radio engineer challenged that statement; but went and adjusted his receiver to test the report. He caught a "sh-h-h; sh-h-h" which is all that could be expected from cold metal or rubber. But the cultivated soul of the Psalmist had a more refined ear, tuned by faith.

I. Faith hearing, like physical, depends upon concentration. The Scotch lassie, imprisoned in the fortress of Lucknow, listened, while her elders were worrying and troubled. She was the first to hear the welcome notes of the bag-pipes coming to rescue. Jesus said to disciples, "Blessed are your eyes for they see, and your ears for they hear." (Matt. 13:16).

II. There is always the margin of undisclosed mystery about things that grow; yet careful study inspires—Tennyson's "Flower in the crannied wall;" Paul's advice, "Work out your own salvation" (Phil. 2:12); so the corn sings of "Work, Wait and Wonder."

III. Margin of Mystery can be entered by superior leadings; hence the hybrid corn suggests greater possibilities to life—"eye hath not seen nor ear heard," says Paul, persevering apostle of faith. Hybrid corn involves pruning of surplus blades, in order to get vitality: so life.

IV. Corn tells of a deepened rootage which reaches downward early before the summer drouth sets in; thus it is able to withstand by deeper nourishments. "Rooted and builded up" (Col. 2:7). Results surprising—Isa. 55: "Ho, every one that thirsteth . . . ye shall go out with joy" (vs. 1 and 12,13).

Child Leadership For Grown-Ups

(Childr'n's Day Afterthought)

Text: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:13).

"Become as little children" may not at first appeal to strong men, dignified matrons, and graduating youth; which fact may be due to an oversight of the vital principle, that in order

to understand any deep mystery we must begin at the beginning; as we must know the seed we wish to know the plant; the acorn vs. oak the creek or bubbling spring vs. river; so the child vs. the man. For there are certain inherent attributes, natural strains of character, better understood in the pure and simple child nature than after the world's erosion and infection have left their mark.

I. Child-like simplicity, unsophistication, innocence, often found in noblest men and women; e. g. Francis of Assisi; Joan of Arc; Queen Victoria; Alexander Bell flying a kite in advanced years, seeking a principle of flight; George Washington Carver, living his simple life amidst laboratory plans and scientific principles. Isaac Newton "only a youth, picking up shells by the ocean of truth."

II. Childlike faith; eliminated sometime in the "show me" spirit, which must be convinced only through reasoning. Whittier's faith "in simple trust, like theirs who heard beside the Syrian Sea," etc., etc. Michael Pupin, eminent in science, but cherishing his mother's implicit faith, instilled long before in the shepherd lad of the Serbian plains.

III. Child-like purity of thought and motive, e. g., Boy with loaves and fishes (John 6:9). What grown man would have trusted Christ thus! Benjamin Franklin venturing across the ocean on a hasty offer of Governor Kieth. Youthful sensuality, later purged by humble home piety.

I helped a little child to see, that God had made a willow tree.

And God became more real to me.

I tried to lead a child through play, to grow more Christ-like:

And I myself became that way.

I joined a junior child in prayer; and as I bowed, in worship there,

I felt anew God's loving care.

—Mabel Neidermeyer

SPRINGTIME IN THE HEART

There is no spring though robins wing
From bush and nesting tree;
Though buds unfold green leaves that hold
Earth's unsolved mystery.

There is no spring though wild birds sing
And Nature wakes anew—
Unless there leaps from hidden deeps
New joy in heart of you.

If upward surge unbidden urge
To live and love and sing,
Old hopes grown new will come to you
For you will come the spring.

—Harley Rogers Cowles

JUNIOR PULPIT

ing Things Up

he same man who wrote the story of *Alice in Wonderland*, which many of you have read, wrote a letter to a little friend of his in which he told her, "I like very much indeed a little tartard with a bit of beef spread under it; brown sugar—only it should have some pudding mixed with it to keep it from being too sweet; but what I like most is salt and good soup poured over it. And I like mustard or three handfuls of hair—only they should have a little girl's head beneath, or they get blown all over the room, and get lost, you know."

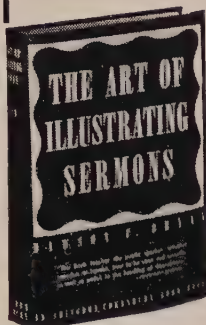
That is a quaint way of writing but there is truth in those words I want you little ones to think about this morning.

Mustard and sugar and salt and blonde hair are alright in themselves, but they are best when they are mixed with something else. Imagine eating a spoonful of mustard, or a spoonful of salt. But mixed with other food, they are both good.

Now, life without something else mixed in is just like that. To be best it cannot be alone. Something has to be added to it to make it the sweet experience, the happy experience it can be and right up until today, nothing has ever been found which makes all that it can be and should be, which is equal religion.

Religion, faith in the blessed Jesus, must enrich your life at its every point, it must be thoroughly mixed in, just like salt. If all salt in the food is in one place that mouth will be salty enough to choke us and the rest of the food flat and tasteless because it has no salt to flavor it. It must be thoroughly mixed into all parts of the food and it is just so with faith in life.

There was a time when people who thought they were more holy than other people would set up big stone pillars and they would sit on top of those pillars so that they wouldn't have to be near or mix with other people. They thought the way to be religious was to stay away from other people and live by themselves. But that is not the way God wanted men or us to live and their trying to be that way failed, of course. They didn't get near to their fellowmen and so they failed to get near to Christ, too. Their religion was just a mouthful of salt or mustard. They didn't mix it with their every-day living. Even today we find people who think they are a lot more holy or religious than other



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people. They don't climb up and sit on top of pillars but they stay by themselves. Their religion is not worth much alone. It has to be mixed with everything. It's like the salt and the mustard too.

Our best example of this is Jesus, himself. You can't imagine Him sitting on top of a pillar so He wouldn't come into contact with other people, can you?

You remember what He said about salt? He said His followers were like salt in the world. The world, without Christian people in it would be like a big dish of food that had not been salted. He said that His faithful followers, being like salt in the world, would make the world a sweeter, more beautiful place.

Jimmy once wrote an essay about Salt. He wrote, "Salt is what will spoil a cup of soft boiled eggs, if you don't put any in."

Just so, Christianity is the salt of life. It is the thing which keeps it from going bad. It is the thing which makes and keeps it wholesome and lovely and fresh and fine. It really gives sweetness, just as sugar does.

A fine prescription for a healthy and happy life is this. Take a lot of work and a lot of play, add many good friends, a happy home and school and pour in a big measure of the religion of our Lord, mix thoroughly and take in large generous doses every day, and you will be happy.

Making Mountains and Molehills

Did you ever hear a camera called a photographic eye? Well that is just what it is. Instead of the retina or screen in the eye the camera has its film and this reproduces the scene toward which the camera is pointed.

The eye has a lens too. It is a real lens and is called the lens. The camera lens is made of glass. Some lenses make things look larger and some make them look smaller, depending on how the lens is made. When they make things look larger than they are they are called magnifying lenses.

If you take a magnifying lens outdoors somewhere and let the sun shine through it so that all the rays of sunlight come to a fine point on a piece of paper or dried leaf, it will burn the paper or leaf and sometimes a flame will start. Lots of boys carry such lenses and call them burning glasses.

When all the rays of light that go through the lens are brought to a focus and show a little round bright spot, and only then, can it be a burning glass.

Our lives are very, very much like glass lenses. Some human lenses make everything look small and unimportant. Others make everything seem very much larger than it really are. People say they often make mountains out of molehills. Others are like burning glasses for they bring to focus the love of God, the joys of Christianity, and seem almost to set on fire, that is the fire of enthusiasm, everyone with whom they come into contact.

But there is no one kind of lens of life which can do all that we should hope to do as Christians. For the Christian is not supposed to make everything look small and insignificant any more than he is supposed to make everything seem larger and more important than it is. Nor is he to be a burning glass for every cause that comes up. What the old world needs more than anything else right now is a lot of believers who will take the spiritual lenses out where they can do the most work with them. They should use the lenses to magnify the really big and important things in life and to make small and unimportant the little things, the cheap things, the trifling things which often seem so important to many who have no spiritual lenses of their own. And we should be burning glasses always to set alive in the hearts and lives of others, the joys and happinesses that come from knowing and living near Jesus. We can never magnify Him enough.

So if our own spirits burn within us for the love of Him, it will be our joy to focus His love like a burning glass, on other lives so that they may do for them what He has done for us.

The Wall Socket

There is a little quiet room in a hospital which taught one a lesson as she lay in a clean white bed getting well after a serious sickness. At the side of the bed, in the wall was a wall-socket, one of those places where you plug in the lamp cord or the radio when you want to use either.

But this socket was a little different, rather it was the same but it was being used in a different manner than usual. For instead of one plug for the lamp cord or the radio being in it, it had three cords plugged in. One was for a little electric heater which stood on a table near the bed and with its soft glow threw out warmth for the comfort of the patient. The second plug was attached to a lamp cord which went to the little reading light hung on the head of the bed and the third cord ran to the little table radio set which stood

enough to the patient so she could tune whatever radio program she wanted.

to the sick lady had right there in that room, all at the same time, heat from the little electric heater, light from the lamp and sound from the little table radio. That is common enough, but the interesting part of it was that it all came from that one little electric socket on the wall near the head of the bed.

How would you have liked to live through last winter without any heat? Why even the Eskimos, in their far northern snow and ice, have little stoves which burn whale or walrus oil, to provide heat for them. None of us could live without heat.

And how would you like to live in the dark the time without any light in the day or night? If you have ever made a trip through one of the big caves in Kentucky you may have seen cave fish and cave crayfish and cave toads. The first thing you notice on them is that they have no eyes you can see and they are all a pale, sickly, flabby, pinkish color. How they live is a mystery to me, but they live after a fashion, but we don't want to be like they are. We want light, much light and must have it to live.

Sometimes little folks, so the old folks say, are too noisy. I don't think they are for noise is healthy and wholesome. Still there are times when we like to be quiet and have quiet around us. But wouldn't it be awful if there was no sound at all. The laugh of a child, the chirping of a bird, the bark of old dog when he sees his master, the undying music of the ages! Oh, there are so many things one must hear to be happy.

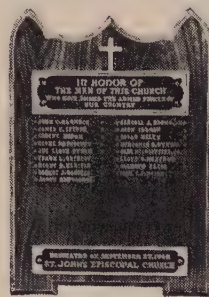
Well, for us and for all Christians there is a great debt we owe, for like the one wall-socket which provided the invalid with heat, light and sound, we too have One who came into us to do the same thing. God so loved the world that He sent His only begotten Son. He comes to bring us the warmth of God's friendship, He is the Light of the world and through His Word come joy and life and salvation.

May the light of our lives, the warmth of our love and the words of our mouths be a blessing to all.

Blazers

You have probably heard of the man who was driving in a section of the country with which he was not familiar. According to the map he kept on the main, paved highway until he reached a fork. Then he followed down a dirt road which wound over the country side. That turned

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into a trail worn by a herd of cows. Here he left the car and proceeded on foot. The cow-path turned into a little goat trail which shortly turned into a squirrel trail and that finally led him up a tree.

Of course that is just a story, but back in the days before there were our fine, wide super-highways, there were dirt roads and little paths and to get anywhere one had to travel just such ways.

Our present day roads are all planned and surveyed and laid out scientifically. The curves are banked and low places are filled in and they are made prettay straight.

It was different with paths. In some parts of our country today the roads still follow old, old roads and trails that were not laid out scientifically. In fact many of the old roads just grewed like Topsy. Someone had to go someplace. There were no roads, so he set out on foot and walked, finding his way along as he travelled. Later another made the same trip. Others followed and finally after many feet had travelled that way a little indistinct path was made. They just followed the trail left by those who had gone before. They didn't have to think or study out the best route to go. They just ambled along where someone else had gone before. They left their footprints just as the ones who made the trip before, left theirs. By slow degrees a path was made and if it was an important route, someone went over it later with a horse and wagon and others followed and soon the trail became a little rough, winding road.

So when you ask, "Who made this road," no one can say, for many people helped to make it, just by travelling along it.

Sometimes we walk through life, thoughtlessly, just like those early followers of other trails. But just like them, we too are leaving footprints and there will be folks following us who will see the trail we left and think that if we went through, it must be alright for them to follow our trail and so they will travel thinking that the way must be safe and comfortable.

There is only one safe route for us to take from the land of today into the new land of tomorrow. There is only one safe Guide for us to follow and if we follow Him, then it will be safe for those who come after us to follow our footsteps.

Just who is this safe Guide. It is Jesus. His feet were wounded as He broke the trail for us and others to follow. He has made a trail for us and we can safely tread where He has trod. If we do we will not only arrive at our desired destination ourselves, but those who

follow us will bless us for a path we helped to make more clear and distinct for them and goodness and mercy shall follow us the days of our life.

ILLUSTRATIONS

WM. J. HART, D.D.

On the Beam

Psa. 36:9. "In thy light shall we see light."

In storm or fog, the pilot of an airplane may not be able to see the ground. Clouds may prevent him from locating the landing field. But from the ground, an electric beam is sent which registers on his instruments. The beam is his avenue to safety. He lands "on the beam."

The instrument board of his plane is covered with dials, meters, and gauges. The action of those instruments is governed by known facts of air pressures, of magnetic attraction, of demonstrated laws of physics. Relying upon them, the aviator may fly unerringly to his goal through the blackness of night, across the seas, out of sight of guide posts, landmarks, stars, through the dangers and uncertainties of storm or fog.

But he must trust his instruments. He must have faith in their accuracy and in the unseen forces which govern them. He must have faith. His safety depends upon his faith in the unseen forces which flash warnings and directions to his instruments. To ignore the warnings, to rely upon his own sense of direction, to trust his own wits, is to invite disaster.

What is true in the realm of aviation is also true in the realm of the spirit. We must keep "on the beam" if we would avoid a spiritual crack-up.—*Arthur M. Hyde, Christian Advocate.*

Opinion of the Army Sergeant

Prov. 13:23. "Want of judgment."

The judgments of men are fallible, and therefore subject to correction. An interesting experience has been described by William McChesney Martin, Jr., who, on induction into the army of the United States, in the spring of 1941, as a private, resigned his office as president of the New York Stock Exchange. His former position brought him a salary of \$48,000 a year.

few months after he entered the army, Martin, on leave, recounted some of his experiences as a member of the armed forces. According to the United Press, "Martin said that he was encountering considerable difficulty in properly executing certain maneuvers in close-order drill six days after he had been inducted, a sergeant remarked:

'I've seen some stupid people, but you are far the worst. It's a lucky thing you got in the army, because you would never be able to live a living anywhere else'."

The Human Vegetable

Isa. 31:28. "Her children arise up, and call her blessed."

John B. Gough was riding through rural New England with an acquaintance. Gough had been refused admission to the army as he was doing his share by preaching hopelessness in the army camps and hospitals. His companion remarked one day, "The pain-thing to me in New England country life is the immense amount of human-vegetation we see. In these isolated country towns, without railroad communications, what do people do? What do they see? Where have they been? What do they know? You can't call this life. Why, it's existence in a lull! It's a sort of vegetation. Yonder's a specimen of just what I mean." They were passing a lonely little farmhouse, only a cottage, where an old woman sat knitting with a white band around her cap. "Look at that old man. She eats and drinks and sleeps and dies. But you can't call that life. What does he know? Where has he been? What has he seen? What has she done? There sits a human vegetable."

Gough drew up his horse, and insisted that his companion stop with him for a chat with the old woman. Feeling his extraordinary gift of sympathy, she told him her story very readily.

Sixteen years before she had been left a widow with six children, the youngest four years old. She owned the little old house and five acres and that was all. That was all? Where were the children now, Gough asked.

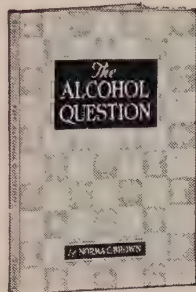
Well, her eldest son was doing missionary work in a foreign field. Her second son was some missionary in western Iowa and Kansas.

Where was her third son? Ah, his work was done. He lay under the sod at Gettysburg. Where was her youngest son? With the regiment under Grant. But, said Gough,

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there were six! Yes, but a requisition came from Roanoke, "Send us teachers for our contraband Negroes, teachers who are willing to endure hardships and privations without remuneration." So the two daughters have gone to do their share. She had urged them all to go. She could take care of herself. She had brought up her family and given them to her country and her God. And there she sat, eating, knitting, sleeping, she who had never traveled five miles from home, she who was a human vegetable!—H. W. M.—*Christian Herald*.

Holy Memories

Col. 1:3. "Praying always for you."

Did you ever hear anyone praying for you? It is a holy memory, that of overhearing a father, or mother, or friend, in their personal devotions, holding up our names to God in intercession. Once, on entering my church in Baltimore, I heard, from the door of a classroom that stood ajar, the voice of one of the holiest men I ever knew pleading with God for me, his pastor. The uplift of that moment abides with me still after over forty years.—*Dr. George Elliott, Methodist Review.*

Needing and Wanting

Acts 17:25. "As though he needed anything."

"He may not need us; but does he want us?" Such is the question I heard Dr. Parker ask as he preached upon the text, "As though he needed anything." And he took up a handful of flowers which he had upon the pulpit, and said: "These flowers were gathered for me by little hands in a Devonshire lane. Did I need them? No. Did I want them? . . . Your little girl kissed you before you left for business this morning. Did you need it? . . . Did you want it?"

And so Almightiness may not need our weakness, but the loving Father wants his children. "We are his offspring." Our father delights in the love of his children.—*Dr. J. H. Jowett.*

Lame Lad Became Champion Jumper

Gal. 6:9. "If we do not faint, we shall reap our harvest at the opportune season" (*Moffat*).

Is a sound, strong body a necessary first step to athletic success? It would seem so. But some years ago, there was a young fellow who had to wear metal braces for serious weakness in his legs. He was threatened with lameness that might be a life-long handicap. A physician advised him to exercise his legs regularly, and suggested his trying jumping as something that might strengthen them. The boy did so, and kept up his jumping practice through his school and college years. He found that his legs were strengthened greatly, so much so, that before he stopped jumping he had broken the world's high jump record by clearing the bar at six feet four inches. There were probably fifty fellows in his class who had stronger leg muscles to start with than Billy Page. His weakness was the start

of his wonderful record. It was not his weakness that finally carried him over that wonderful height, but it was what he did with his weakness.—*Sunday School Times.*

Root Deeply

Eph. 3:17. "Being rooted and grounded in love."

If you remember your Darwin you will recall his description of a certain marine plant which rises from a depth of a hundred or fifty to two hundred feet, and floats on the surface of the ocean. Its stem is less than an inch in diameter, yet it grows and thrives and holds its own against the fierce waves which would wear rocks away. No matter how great the fury of winds and waves, it survives it all just because it reaches down to the still deep which no gale ever disturbs, and has fixed its grasp to the firm rock of the ocean bed.

Even so, when a man has deep clings to God, when the roots of his life go down and take hold on Him, mere surface agitations and pressures will not destroy him. He may be battered to and fro, floated here and there like a plant floating on the sea; but, however rough the weather and however great the strains he may be compelled to endure, he will not be destroyed.—*Methodist Record (London)*

Prosperous Sons of Poor Men

Gen. 48:9. "They are my sons."

I have known many men of large fortune and in almost every instance they have been poor men's sons who had won their way upward by the blessing of no other inheritance from their parents than character, a good supply of stimulating hardships and American opportunity.

Anyone with moderate information could write out for himself an impressive list of such men. In the Victor Corporation two of its most creative personalities were poor men's sons—Johnson and Haddon. In the great Encyclopaedia Britannica Company, John Johnson and George F. Johnson, sons of the Encyclopaedia Britannica Company, were poor men's sons. In the case of the Encyclopaedia Britannica Company, George F. Johnson himself was at one time a factory boy, and his father was the son of a factory worker. Andrew Carnegie and Charles Schwab both started their careers at the bottom in the steel industry. Nasir, Edison, Huyler, Rockefeller, Ford, all began similarly at the bottom. Andrew Carnegie, in addition, was an immigrant boy, and so, too, was Edward Bok, of the Curtis Publishing Company. In a different and perhaps an even more difficult sphere of success, that of the sciences, we have the example of Prof. Michael

in, who also began life here as an immigrant boy.—*Harold Paul Sloan.*

Niemoller on Hitler

4:4. "Whereby they lie in wait to deceive."

The *Hebrew Christian* contains a highly informative article on Pastor Martin Niemoller, written by a Jew who shared his imprisonment. In answer to an enquiry concerning his reason for joining the Nazi party in its early days, the pastor replied: "I find myself wondering about it too, I wonder about it as much as I regret it. Still, it is true that Hitler betrayed me. I was an audience with him, as a representative of the Protestant Church shortly before he became Chancellor, in 1932. Hitler promised me on his word of honour to protect the Church and not to issue any anti-Church laws. He also agreed not to allow pogroms against Jews, assuring me as follows: 'There will be no restrictions against the Jews, but there will be no ghettos, no pogroms, in Germany.' I was paying for that mistake now, and not I alone, but thousands of other persons like me." The writer of the article relates how Niemoller went out of his way to show sympathy toward Jewish prisoners in the concentration camp. "Whoever is an anti-Semite," he said, "and persecutes the Jews, can never be a real Christian. Hitler is the true anti-Semite."—*Christian Herald.*

The Next Thing

1:9:10. "Whatsoever thy hand findeth to do, do it with thy might."

Some friends of mine have received news that their only son was killed in the first air raid on Honolulu. When I called to express sympathy, I learned that the boy's mother was working at the Red Cross sewing rooms and that his father was at an air-raid wardens' meeting. They were doing "the next thing." And by doing it they were transforming life from defeat into victory.

To disaster or confusion or loss can keep us valiant from their appointed tasks. The unconquerable human spirit has no time to dwell in its breast in despair over what has happened. It does the next thing, whatever it may be. It is never too small a thing to be a triumph of purpose and faith and courage.—*El Currier in Reader's Digest.*

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I. Children of Day

Organ: "Elevation in C"—Rockwell.

Invocation: "Lo, I am come to do Thy Will, O God."

Hymn: "Who are these like stars . . ."

Psalm: 16 and 111, responsively.

Hymn: "O God, Unseen, Yet ever Near."

Scripture: Thess. 5:1-28. Hebr. 12:11-29.

Hymn: "Faith Is the Victory."

Meditation: It is the privilege and duty of every believer to live that belief. Raphael was once asked how he painted his wonderful pictures, and he said, "I dream dreams and I see visions, and then I paint my dreams and visions." God took Moses upon a mountain and showed him the models and patterns for the tabernacle and its vessels, and said, "See that thou make it in all things according to the pattern shown thee in the mount."

Every one of us has visions of what a Christian really is, how he patterns life after Jesus Christ,—how noble and spiritual living is achieved. Like Raphael, we can put those visions into concrete form; like Moses, we can carry out the pattern shown us.

Many of us dream our dreams, and then like the Apostles on the mount of Transfiguration, we think it would be good to stay there. The Apostles had work to do at the base of the mountain; so have we, in our own daily lives, down in the valley of dish washing, coal mining, bus driving, teaching, preaching, law, medicine, and a thousand homely, every-day duties.

Hymn: "Are Ye Able."

Prayer: O Thou who hast taught us to seek first Thy Kingdom, help us to accept that teaching and make it a part of our lives. Teach us to accept Thy will as the foundation of satisfactory living and real happiness. Help us, O Lord, to know that the issues of life are not from without but from within. Guide us into the full realization that joy in Thee is the real goal of life here, and forevermore. Amen.

Hymn: "Awake, My Soul, Stretch Every Nerve."

Benediction.

Organ: "The Strife is O'er"—Luard-Selby.

II. The Garden of God

Organ: "Pilgrim's Song of Hope"—Batiste.

Invocation: Psalm 147:12-18.

Hymn: "Awake, My Tongue, Thy Tribute Bring."

Psalm: 104, responsively.

Hymn: "Dear Lord and Father."

Scripture: Gen. 3:24. Luke 22:39-46. Matt. 27:57-66.

Hymn: "Saviour, Like a Shepherd Lead Us"

Meditation: Five Gardens of the Bible—

1. The Garden of Eden.
2. A Garden of Herbs.
3. Garden of Gethsemane.
4. Garden of the New Tomb.
5. The Garden on the Banks of the River

These five gardens are—

1. Jehovah's Garden.
2. Ahab's Garden.
3. A Friend's Garden.
4. Joseph's Garden.
5. The Lord God's Garden.

Man's experience in reference to these gardens—

1. A Garden Lost.
2. A Garden Wanted.
3. A Garden of Struggle.
4. A Garden Guarded.
5. A Garden Found.

God is present everywhere, in all things and through Him, man can reclaim the earth in love and peace, from the awful devastation now being wreaked upon it. Read Rev. 22:1

Hymn: "There's a Garden."

Prayer.

Hymn: "Walking in Sunlight."

Benediction.

Organ: "Proclamation March"—Lacey.

III. The Watchman's Duty

Organ: "Hosannah"—Faulks.

Invocation: "We rejoice in our tribulation knowing that tribulation worketh steadfastness and steadfastness approvedness, and approvedness hope."

Hymn: "My Hope is Built on Nothing Less."

Psalm: 18, responsively.

Hymn: "Brief Life, is Here Our Portion"

Scripture: I Cor. 14:6-19.

Hymn: "I Do Not Ask, O Lord."

Meditation: I Cor. 14:8. The figure that of a watchman on the city walls, who is to blow a trumpet when there is danger to the people. If a watchman slept or neglected his duty, loss of life was attributed to him; if the people failed to heed the warning, the blame fell upon their own heads. Today's global conflict has acquainted every thinking person with the great responsibilities of the "watchmen" in every phase of any nation's life. We need them leaders, Intelligence Department, WMC, and many other titles.

God commanded Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions . . .", which is just another

of the Watchman's duty. Someone is charged the duty of warning the people about all sins, including the danger of sin. Those who heed the warning, and fail to heed the cry, have themselves to blame. Those who heed the warning, prepare themselves to meet the danger, have a chance to be saved. The duty of warning against sin is primarily with those set apart to teach and preach, but every Christian shares this duty. The Watchman can give endless illustrations from present happenings, where warnings heeded saves from

mn: "Lead Us, Heavenly Father."

mn: "Strong, Righteous Man . . ."

mn: "March of the Israelites"—Costa.

The Good Fight

mn: "Prayer"—de Erazquin.

mn: "The Lord is nigh unto . . ."

mn: "Strong, Righteous Man of Galilee."

mn: 46, responsively.

mn: "Speak Lord . . ." or similar choice.

mn: I Tim. 6:6-19.

mn: "A Charge to Keep."

mn: I Tim. 6:12. Christ challenges the qualities in all his followers; never a life of drifting. 1. Self-denial. 2. Courage. 3. The habit of obedience. All three born of loyalty and devotion to a Leader and a great cause, —al Salvation. (Speaker, fill in illustrations.)

mn: "Marching With Heroes."

mn: "Onward, Christian Soldiers."

mn: "Exultate Deo"—Lacey.

mn: Poem, "A Pilot, Undismayed," William L.

mn: can be found on page 1036, May, 1924, also, "Coast is in the Sky," by George A. Simons.

Freedom Crusade

mn: (continued from page 178)

played the master role, it has failed. The reason for seeking security in the state is that we have lost faith in God.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights man can have by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom for the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

This is a patriotic as well as a religious crusade, but patriotic at the level of principles.

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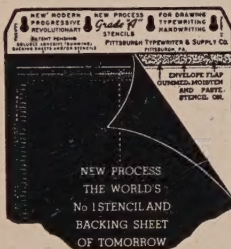
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It makes no personal criticisms of office holders, and it endorses no candidates. It believes that, unknowingly, America has abandoned sacred ideals to which for her sake and world's sake, she must promptly return. The records of history plus observation of events fostered by pagan stateism in our generation make this plain.

Three Spiritual Mobilization regional offices are maintained. Monthly bulletins are issued. A thousand ministers of churches are spiritual representatives and about forty thousand others have indicated they share convictions and concerns, moreover, that they will be vocal in their congregations and in other areas of influence. Two million persons have signed the basic freedoms covenant, pledging their influence on behalf of constitutional government, free pulpit, free speech, free enterprise, free press, free assembly and the democratic process.

Laymen are interested in this crusade helping to interest their pastors in it. This is a fine and growing *comaradia*—men and women crusading for what they consider Christian and American.

Fox-Hole Religion

(Continued from page 171)

"They are doing a grand job. They have suffered privations, they have gone weeks without sufficient sleep, they have lived in swamps for weeks at a time, they have cut and slashed their way through the most cruel jungles of the world in order to bring the solace of the Church to the men of their units. I stand awed in reverence, in the shadow of their heroic sacrifice."

Unoccupied Field

(Continued from page 166)

of immoral situations and of what needs to be done, and seem to feel little or no moral responsibility in the matter.

They are mainly social gatherings for recuperation and mental diversion on Monday mornings after the Sunday "drive" is over. They have little idea or purpose of ever making any concerted movements (except on rare and unusual occasions) to fight any of the needed battles for moral health against vice, corruption and decay. They lose an immense opportunity to do things that are worthwhile for the cities in which they live, and for the growth of the Kingdom of God.

What then shall we do?

there were a committee of men and women in each church inspired enough with earnestness to concern themselves with these things, and to report upon them from time to time to the vestry or session or conference, and the vestry to the church, to keep the church informed, and the rest of the city informed, and to take such action from time to time in the community as seemed best, and to be ready to join in any larger movement throughout the country for the betterment of the national evil condition—as in the support of the bill which has been before Congress providing for the sorely needed Federal regulation of motion pictures at their source of production in accordance with the standard which the motion picture men themselves have put forth, but to which they do not conform, we should soon become a far more powerful influence for good in the city and country than we know or realize.

The Christian church ought to lead the way in such endeavors, and let all men see and know that this is the kind of religion for which it stands.

What does the average man think," some one has asked, "as he passes down the street and looks at our church buildings? Does he think of the church as a little narrow sectarian institution concerned only about building up itself, or is he attracted by the fact that here is a fine virile institution that stands fearlessly for real religion and for the moral good of the community? What kind of an atmosphere is the church creating by its works? Much depends upon this if we would rally, or raise up strong souls around our banners in these modern days."

But atmospheres are not created in a night. It takes time and thought and work and courage and an earnest and determined group of people to develop them; it takes the steady and unflinching and fearless and undiscouraged application of religion to life and to the conditions which affect life. "For the Kingdom of God on earth its coming is not a matter of words only, but of (applied) power."

—20th Century Progress.

Religion

Religion is not something connected with a building, called the Church; a sanctuary in which a preacher and choir officiate on special occasion; a platform from which a preacher proclaims basic religious principles; religion is something in the hearts and minds of men, expressed in every contact with fellow-men, especially in attendance at Divine Service where we are glorified and worshipped, in company with our brothers and friends. Religion is like the air we breathe, invisible, but necessary to life."



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Pentecost

(Continued from page 164)

thetic? Add to that a tandem procession annual fairs, benefits, socials, rummage sale etc., and all with the purpose of procuring funds for the maintenance of the Christian enterprise! Surely, it is high time that the entire structure of church finance—and the multitudinous denominational agencies that accompany it—are brought under the redemptive aegis of the Holy Spirit. We need to come again with the infinite Source of all supply, with that God and Father, Who, if we be 1 THE STREAM OF HIS MIGHTY PURPOSE will supply all our needs through His riches in glory in Christ Jesus. Out of sheer joy and gratitude for their new found life, those early disciples brought their worldly goods and laid them at the feet of the Apostles. It wasn't a COLLECTION! It was an OFFERING of Love, coming direct from the heart! Our major problems of church finance will be solved when they are approached, not from the fiscal, but from the spiritual side. Let Pentecost, with its visitation of spiritual power, really come to the church. Then, not only will its local needs be met, but an opulence will stream out from the church to bless all mankind. Here, too, judgment must begin at the Household of Faith. A PENTECOSTAL CHURCH IS A GENUINE CHURCH!

We knew of a Church which was having difficulty, making financial ends meet. That Church came a pastor who believed with all his heart in the power of the Holy Spirit to completely regenerate a Church, including its finances. First of all, the officers of the Church accompanied their pastor into the Upper Room of faith and prayer and expectancy. Then Pentecost descended upon the entire membership. The present budget of that Church today stands at 66 thousand dollars, with 10 thousand dollars pledged to the cause of Christian World Missions.

Dare to believe it! God's economy—the economy of the Spirit—is not one of scarcity, but of abundance. Then, VENI CREATOR SPIRITUS. Come Holy Spirit, and our every need shall be met!

Memorials

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we work upon temples they will crumble into dust; but if we work upon immortal spirits, if we imbue them with principles, with the just fear and omnipotence of God and love of fellowmen, we engrave on them something that will brighten through all eternity. Daniel Webster.